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MEMOIR OF MRS. M. A. SHIPPEY.

BY THE REV. ROBERT ROFF.

THE subject of this memoir was the eldest daughter of the late Rev. W. Cuttriss, who was for several years minister at Arnsby in Leicestershire, and afterwards at Ridgmount in Bedfordshire, and a memoir of whom appeared in this magazine for October, 1830. She was born at Arnsby, August the 1st, 1811. Through the blessing of God on the instruction and example of pious parents, it was her distinguished happiness, at a very early age, to become the subject of deep and abiding religious impressions. So early, indeed, was the commencement, and so gradual the process of the operations of grace on her heart, that she often said she could not remember when her first prayer was offered. There is evidence, however, that she very early formed that habit of prayer by which, through life, she was so eminently distinguished. As a mere child, and before she could possibly understand her need of mercy as a sinner, it was her practice to express all her little vexations and difficulties in prayer, in order, as her expression was, to "tell God of

her trouble;" a practice which may probably be regarded as the incipient development of the fixed persuasions which she cherished and acted on through life, that the most trifling, as well as the most important affairs, are under the notice and care of God.

She was, too, when very young, remarkably distinguished for her love to the word of God. The bible was her choicest treasure, and her daily companion; and the habitual sweetness of her temper, and the uniform excellence of her deportment towards her parents, and all with whom she had any intercourse, proved that she had imbibed the spirit of that sacred volume, while it also secured for her universal affection and esteem. At the age of twelve years she became a teacher in the Sunday school, being then strongly possessed by a feeling that characterized her through life—that it was the duty of every Christian to try to do good to others. In this employment, while not inattentive to the inferior objects of secular instruction, her great aim was

the salvation of the souls of the children; and the affection and fidelity with which she engaged in it were honoured of God with great usefulness. Not fewer than six or eight of the children who were then committed to her care and instruction, became the subjects of decided piety, and were received into the Christian church, of which they are still members, ascribing their first religious impressions to her affectionate appeals on the necessity and desirableness of an early surrender of their hearts to Christ. She never appeared so much at home as when conversing with the young on the subject of religion. A pleasing instance of her usefulness, by this means, is related by a friend, at whose house she visited about two years before her death. "She went out," he states, "for a walk, and meeting with an amiable youth, the son of a member of the church, she immediately entered into conversation with him on her favourite subject, dwelling on the depravity of human nature, the necessity of the new birth and of an early application to Jesus, in so earnest and impressive a manner, that the youth went home, repented, and prayed, and sought the Lord till he found him." The same friend adds, that this youth has since joined the church, and that in doing so he ascribed his conversion instrumentally to the conversation of Mrs. Shippey on the occasion referred to.

The affectionate blandness of her manner, and the earnestness imparted to it by her own deep experience of religion, won for her a ready access to the hearts of those with whom she spoke respecting it. In her eighteenth year, a desire of uniting herself with the people of God, which she had cherished for about two years before, was gratified by her reception into the church at Ridgmount, under the care of her father. She was baptized by him in June, 1829. Nothing, at this time, more

delighted her than to be permitted to accompany her revered parent in his pastoral visits among his people: a practice by which, probably in a great measure, she acquired that happy facility which she afterwards so usefully employed, of admonishing the careless, directing the inquiring, and consoling the distressed.

Mrs. Shippey cherished through life the profoundest veneration for the excellencies and memory of her father. By the side of his dying bed she presented the prayer, which God graciously heard and signally answered, that a double portion of the spirit of her beloved parent might rest upon her; and when her own death approached, she dwelt with delight on the prospect of meeting him in heaven. As a consequence of his death, she left her paternal home, and with a sister took charge of an establishment for the education of young ladies. In this new scene of life the excellence of her character was further developed. In several instances her efforts to benefit the souls of her pupils were blessed to their conversion. One of them, writing some years after, says, "I well remember how earnestly she prayed for me at family worship, the first morning I came under her roof. That service, and all of a religious kind, was new to me, and has, I trust, produced a change in my heart and mind that will never wear off."

In 1835, the subject of this memoir was married to Mr. George Shippey of Cambridge. From a deep sense of her responsibilities, she prayed much that needful wisdom, grace, and strength might be afforded her, under the cares and duties of a wife and mother. She felt an anxious solicitude to bring up her children in "the nurture and admonition of the Lord," and discovered great skill in the various methods by which she sought to fix in their tender minds the truths of God's word. In her



last illness her desire of life chiefly regarded her children ; and when assured of the approach of death, she wrote letters to those of them who were too young to remember her words, to be given to them at a suitable age, importunately urging upon them, if they hoped to meet their affectionate parent in a better world, to give their earliest and chief attention to religion.

It pleased God, about the period of her settlement in Cambridge, to afflict the subject of this notice with extreme deafness. This affliction, to a great extent, disqualified her for the ordinary methods of active and public usefulness, and restricted the exhibition of her piety to the more retired and domestic scenes of life. Yet was she not inactive beyond the sphere of her own household, but ever, by every practicable means, and especially by letters, was ready to urge the thoughtless to seriousness, and the inquiring to decision. She was a very firm believer in the efficacy of intercessory prayer. It was her practice to keep a list of the names of persons for whom she should specially intercede with God ; and she has been known for hours, when other duties did not prevent, to be engaged in fervent supplication in the behalf of one or more of them. So extreme was the privation of the power of hearing which she suffered, that she was, at some times, unable to hear the sound of the minister's voice in public worship. She still, however, attended on it once on the Lord's day ; believing, as she said, that God is especially present in the assemblies of his people, and that she should share spiritually in the benefit of that presence, though unable to join in the exercises of social worship. On these occasions it was customary with her previously to select a subject for her own meditation and prayer. Thus, on the last sabbath that she was present in the house of God, while those who were around her

were uniting in worship and hearing the word, she was earnestly praying "that she might have special grace given to her to bear all the will of God, and to keep her from falling," when, she records, God favoured her with gracious nearness of soul to him, and with much assurance of hope.

When she most keenly felt the trial of her deafness, she was accustomed to comfort herself with the prospect of that world in which no bodily infirmities shall impede the exercises of the soul ; and would, with a cheerfulness habitual to her, say,—

"Then shall I see, and hear, and know,  
All I desired or wished below ;  
And every power find sweet employ,  
In that eternal world of joy."

In that part of the Lord's day which she spent at home, while her fellow-Christians were engaged in the service of the house of God, it was her practice to be alone in reading, meditation, and prayer ; and during the period employed in preaching the word of life, she was lifting up her heart to God for his blessing to accompany it. Her earnest solicitude for the usefulness of the ministry on which she attended, was evinced also by her inducing several other Christian friends to agree to devote in their closets a certain part of every Friday evening to special prayer for the divine blessing on the labours of their pastor. As a further proof or instance of her faith in prayer, she often proposed to friends at a distance from her, that they should meet in spirit at the throne of grace, at a fixed hour once a week, to pray for the conversion of certain individuals well known to them and to her, urging the proposal by saying, "Who can tell but God will hear such prayer, since Christ has said, 'If any two agree as touching anything they shall ask in my name, it shall be done for them.'" On one occasion, in writing to a distant friend, she mentioned the following

things as those she wished her especially to pray for on her behalf:—"1. The growth of grace in her own soul; 2. That she might be a faithful mother; 3. That her children might, by God's blessing, all be brought to him; and 4. That every member of her family might live before God, and that the image of Jesus might shine in all."

It was not her practice ordinarily to spend very lengthened periods in devotional retirement, but it was by their frequency, and by the habit which she had acquired of lifting up the heart to God while engaged in the common duties of life, that she maintained that unruffled placidness of disposition, and that spirit of entire renunciation and forgetfulness of self, by which she was so eminently characterized.

She seldom or never went to visit a friend without first praying that the interview might be mutually profitable, or mingled in the society of several, without first desiring that she might be kept from doing or saying anything inconsistent with the Christian character.

The last illness of the subject of this memoir was of a very painful nature, and of protracted duration, but was borne with very exemplary Christian resignation and patience. The prospect of separation from an affectionate husband and her dear children, was a severe trial of her faith; yet she was enabled to give them up, and cheerfully to leave them in the hands of her heavenly Father.

By the maintenance of a simple and entire dependence on the Saviour, she enjoyed abiding peace and tranquillity of mind through the whole of her severe and lengthened sufferings. But once, and that for a very short period, was the enemy of souls permitted to interrupt her calm repose on the hope of the gospel. A few days before she died she became bitterly distressed with the fear lest in any degree she should be relying

on her own works for salvation; lest, to use her own words, she was "expecting to be heard because she had prayed." This cloud, however, was transient; and the feeling of jealous self-suspicion, itself an evidence of gracious dispositions, resulted in a still more tenacious and rejoicing confidence in Christ, which she maintained to the end. Referring to this brief interruption of her comfort, she said, "Satan hath desired to have me, that he may sift me as wheat, but the Lord hath prayed for me that my faith fail not." On taking leave of her brother, who visited her from a distance a day or two before her death, with her usual solicitude for the good of souls, she urged on him immediate decision for God, and entreating him not to defer until a time of sickness a work of so much moment as the care of his soul, and then referring to herself as an instance of the happy effect which an early surrender of the heart to God, and a life of habitual communion with him, has on the hope of the soul in death, she added, "I have not a doubt; I have not a fear." On her husband saying to her, it was a mercy that she enjoyed such a calm frame of mind, and that she suffered so little, she replied, "You little know what I suffer, and I am obliged to be continually casting myself upon the sovereign mercy of God." During the night in which she died, she repeatedly said, "Do not grieve for me;" and once she lifted up her hand, and appeared in the act of pushing something from her, and at the same moment was heard saying,—

"Begone unbelief! my Saviour is near."

When evidently conscious that she was in the article of death, she said, "If this be dying, a Christian need not fear to die;" and having said this, she "fell asleep," and imperceptibly to those around, her spirit entered into rest. Her death occurred on the 7th of



January, 1844, and on the 19th of the same month was improved in a funeral sermon from Psalm cxvi. 15, "Precious in the sight of the Lord is the death of his saints."

The writer of this sketch cannot but feel that some of the leading and eminent excellencies of the subject of it, may well be commended to the imitation of all professing Christians. It were well for our churches if the same tone of piety and measure of usefulness, characterized all their members.

Mrs. Shippey was remarkable for an eminently devotional spirit and practice. She knew and acknowledged the value of a throne of grace. The effect of her thus walking with God, was the habitual enjoyment of his presence. Her religion was eminently cheerful; she "rejoiced in the Lord alway," and thus adorned and commended the religion of Jesus. By the same means, too, she maintained uniform spirituality of mind, so that religious thought and feeling with her were not occasional, but constant, and seemed rather a natural instinct, than an acquired habit. Her much use of intercessory prayer was honoured of God by the bestowment of his blessing, signally, on some of those whom she had made the objects of her special intercessions.

The subject of these remarks was not less distinguished for direct personal efforts, to the extent of her opportunities, for the conversion of souls. To care for the salvation of those about her, she seemed to regard as one of the chief duties of life, and never lost an opportunity of pressing upon their attention

the "one thing needful." With this anxiety concerning those that were living "without Christ," she united an equal solicitude for the holiness of the church. The inconsistencies of professing Christians were an occasion of her deepest sorrow. These inconsistencies were never the chosen theme of her conversation; she had no delight in speaking ill of any one; her object always seemed to be to bring out and dwell upon the best part of every character. For the growing spirituality and activity of all members of churches generally, and especially of that with which she was immediately connected, she wrestled much with God. And finally, she strikingly exemplified the sentiment, that, in proportion to eminence of attainment in Christian virtue, is the disposition to ascribe all to grace, and to rely solely on the mercy and the merits of Christ. Her soul seemed constantly and deeply pervaded with a sense of her own unworthiness before God, and at the same time filled with admiration of his abounding mercy towards her.

May this brief and imperfect portraiture of unobtrusive, but eminent and effective piety, stir up the emulation of some others in like circumstances to seek the same grace and usefulness. The revelations of a future world will probably show that the attainment of the greatest excellence, and the accomplishment of the most real good, has been realized in the more retired and unobserved, rather than in the more prominent and conspicuous stations in life.

*Cambridge.*

## THE RISE AND PROGRESS OF THE ENGLISH BAPTISTS. PART III.

BY THE REV. THOMAS POTTENGER.

MONARCHS died, crowns decayed, customs changed, but the cause of the calumniated baptists lived and advanced.

Fire did not consume the bush. Enemies could not destroy the little seed from heaven; for when "cast into the ground

it sprang up and grew, they knew not how."

James the first had a thorough hatred of the baptists, partly as they were the expositors and defenders of liberty of conscience, and partly as they denied the divine right of kings. While the bishops were falling down before him like a set of slaves, giving utterance to flattery of the vilest kind, ascribing to him the gift of inspiration, and protesting there had not been his equal since the days of the Saviour, the baptists were proving to him by the law of God, by the law of the land, and by his own testimonies, that "no man ought to be persecuted for his religion, so that he testify his allegiance by the oath appointed by law." He had the meanness and the cruelty to become their persecutor. Some of them were burned to death by his commands. We need not marvel that the remainder used complaints, petitions, remonstrances with the king; but they might as well have laid their wrongs before a statue as before one of the Stuarts. The imbecile monarch was as deaf as an adder to the voice of charmers; but all his efforts could not root out the cause for which our forefathers suffered imprisonment and death.

So long ago as the year 1608, the baptists were numerous enough to be distinguished from all other sects by a writer who censured them "for leaving the public assemblies, and running into woods and meadows, and meeting in bye-stables, barns, and hay-lofts," for the worship of God. They had become a large party in the land. Persecution swelled their ranks. Growing numbers made them bold to preach, write, and publish in refutation of error, and in defence of truth. Controversy drew attention to their opinions and usages. About this time exiles returned from Holland and published a confession of faith, one part of which Crosby has preserved in the appendix to his second

volume. For publishing this confession they were covered with reproach and accused of heresy; but, undismayed by hard names, in the year 1615 they put forth their celebrated book against persecution, which placed them in the front of the battle for liberty and independence. According to the words of one then living, but an enemy, they had "a multitude of disciples." They held separate meetings. They contended earnestly for the faith once delivered to the saints. Rather than sacrifice a good conscience, they took joyfully the spoiling of their goods, knowing they had in heaven a better and an enduring substance. Eight years later they were attacked in a work called "*Anabaptist Mystery of Iniquity Unmasked*," in which the writer informed his readers that the baptists had written many books in favour of their principles, that their disciples amounted to multitudes, that they brought forward many scriptures in proof of their doctrines, and that their seeds were sown by their apostles and writings. Dod and Cleaver, two puritan ministers of great piety and learning, now came forward in the hope of checking the progress of believers' immersion by a book which they published under the name of "*The Patrimony of Christian Children*." These good men were led into the controversy by the solicitation of their friends, by observing the zeal of the baptists in their own cause, and by the alarming fact, that "divers persons of good note for piety had been prevailed on" to relinquish error for truth, and the traditions of men for the commandments of God. This discussion laid bare the weak and tottering foundation on which infant baptism rested its claims to the suffrages of the faithful, namely, the patrimony of *Christian* children; and, on the other hand, it won over new converts to the side of pure and primitive Christianity. Hence the number of



their disciples increased daily, "and a great number of the priests became obedient to the faith."—

"Thus they win

Great numbers of each nation to receive

With joy the tidings brought from heaven : at length

Their ministry performed, and race well run,

They die."—MILTON.

Writers have stated, though erroneously, that the first baptist church in England was formed at the commencement of the seventeenth century, soon after Charles I. ascended the throne. This is a mistake. It is contrary to facts. History tells another tale. Courts of justice, registers of prisons, annals of martyrdom, lead to a different conclusion. Centuries before this period baptists lived in various parts of the land, though the ignorance and cruelty of the times did not permit them to enjoy a visible and denominational organization like their successors of the present day. Moreover, there were baptist societies in the kingdom long before the light of the reformation dawned upon it, and those societies were composed of men and women who regarded immersion on a profession of faith in Christ essential to the due administration of baptism. Robinson of Cambridge says, on the authority of a manuscript in his possession, that one of those societies existed in the village of Chesterton, about the middle of the fifteenth century. Similar ones had a secret existence in many parts of the country. They met for divine worship contrary to law, and at the risk of imprisonment, branding, scourging, or death. Toleration was denied them. Some of them were at last found out and broken up by the enemies of freedom, and the surviving ones were nourished in retired places, and worshipped God under cover of night.

"They lived unknown

Till persecution dragged them into fame,

And chased them up to heaven."—

Struggles for liberty of conscience form a considerable part of the history of these ancient worthies. Neither fines nor prisons could suppress them. God was their very present help in trouble. They were his witnesses. They were the epistles of Christ. The blessing of future ages was in them.

In thus pleading for the early existence of baptist communities in this land, we readily admit, that during the rise, progress, and end of the civil wars, they became more numerous, and assumed a more compact form, than at any previous time in our national history. When the largest amount of civil and religious freedom was enjoyed, believers' baptism made the greatest number of converts. When church ascendancy was put down by the master spirits of the age, the spread of baptist principles and practices was unexampled. Whatever explanation may be given, this is the fact. Liberty and truth befriended one another. "Your beginning in these nations," said one of their writers and apologists, "was but small; yet, when it pleased the Lord to dispel those clouds that overshadowed us, and to scatter some beams of the gospel amongst us, he gave you so great an increase that Sion may say with admiration, who hath begotten me these?" The writer then goes on to say, that while other reformations had been carried on by the assistance of magistrates, and by the countenance of great men, the rapid spread of baptist principles had taken place in the midst of strong opposition from the wise, the noble, and the learned. "This little cloud of witnesses hath the Lord, by his grace, so greatly increased, that it is spread over our horizon, though opposed and contradicted by men of all sorts." Such was the testimony of Edward Hutchinson in his "Treatise concerning the Covenant and Baptism."

Emboldened by their numbers, as

well as by the advance of the nation towards the goal of civil and religious freedom, the baptists began to build meeting-houses in many parts of the country, and to act together as a separate section of the Christian church. Long and fierce had been the struggle for liberty of conscience. Good men had seen the heavings of the nation, and stood ready for outbursts of popular feeling. Oppression had driven wise men almost mad. Despotism and liberty met in deadly combat. The shock was felt throughout Europe. Patriots fought for their country, and Christians died for the ark of God. About the commencement of this contest, some baptist churches were formed in London itself. This required no ordinary courage, for Laud was in power, and the Star Chamber in full vigour, while many of our countrymen were immured in dungeons, or seeking a refuge in foreign lands. Protestantism was in danger. Popery was making rapid strides. The king was a papist in heart, and the primate had arrived at the very gates of Rome. At this eventful period the baptists came forth publicly to make common cause with their compatriots and fellow Christians. 'We are men, we are Englishmen,' 'we are Christians,' was their language. 'We claim our rights. We demand our freedom. Touch not our birthright.' Life had no charms for them without liberty. Slavery they could not endure. Hail, ye defenders of our liberties! Fathers and founders of our churches, hail!

Testimonies and witnesses are so abundant, that we cannot doubt the large increase of the baptists during these times of commotion and bloodshed. Dr. Featley, who was a violent churchman, and one of their bitterest enemies, dipped his pen in gall and wrote, "The Dippers Dipt." He thus writes about them:—"This fire which, in the reigns of queen Elizabeth and

king James, and our gracious sovereign (Charles I.) was covered in England under ashes, or if it brake out at any time, by the care of the civil and ecclesiastical magistrates, it was soon put out. But of late . . . this sect, among others, hath so far presumed upon the patience of the state, that it hath held weekly conventicles, rebaptized hundreds of men and women together in the twilight, in rivulets, and some arms of the Thames and elsewhere, dipping them over head and ears. It hath printed divers pamphlets in defence of their heresy; yea, and challenged some of our preachers to disputation." "The care of ecclesiastical and civil magistrates," indeed! Their tender mercies were cruel! If the walls of Newgate, or the stones of Smithfield, could become vocal, they would be able to tell tales about the care of those magistrates, dismal enough to make our ears tingle, and our blood run cold. Only think of those bold and fearless baptists dipping hundreds of men and women over head and ears, contrary to acts of parliaments, and to the books of divines! Moreover, it was the height of presumption in those "mechanics and illiterate men," who "understood not how to argue in mood and figure," to challenge any of the Oxford doctors to a disputation; while poor Dr. Featley lost all patience and self-command, when told that "they flock in great multitudes to their Jordans, and both sexes entered into the river, and are dipped after their manner, with a kind of spell, containing the heads of their enormous tenets, and their engaging themselves in their schismatical covenants." Abuse did not stop the progress of truth, nor put out the "fire" which alarmed the fears of many a better man than the bilious doctor. Freedom of thought and worship turned out so favourable to the spread of believers' immersion, that the baptists boasted in their writings (so Dr. Wall



said) that Daniel's prophecy was fulfilled, "Many shall run to and fro, and knowledge shall be increased." Baillie of Glasgow, in a letter dated 1646, said, "Their number till of late in England was not great, and the most of them were not English, but Dutch strangers; but under the shadow of independency, the anabaptists have lift up their heads and increased their number *above all the sects in the land*. As for the number of these seven churches which have published their confession of faith, and for other thirty-nine congregations (for before the penning of that confession this sect was grown into forty-six churches, and that, as I take it, in and about London), they are a people very fond of religious liberty, and very unwilling to be brought under the bondage of the judgment of any other."

In another letter to a friend in Scotland the rigid presbyter complained bitterly, that the baptists increased so fast, and gathered separate congregations in the city; and in a later communication he used these words, "The anabaptists and the sectaries most increase amongst us. Tombes, a minister of London, has printed a large book for them, *wherein he dares us all*." To the testimony of Baillie might be added that of Neal. Most writers have given him credit for impartiality, and on the whole his claim might be conceded; but the baptists have just cause for complaint against him, inasmuch as he suppressed facts that were placed at his disposal, and gave a meagre and partial statement respecting their history. Facts, however, are stubborn things, and the growing numbers of this denomination had become a subject of such notoriety as to compel the uncandid historian to acknowledge "that they began to make a considerable figure, and their sentiments began to spread wonderfully without doors." This sentence must have been written with great heaviness

and sorrow of heart; certainly it was done in an ungracious manner, for, in order to destroy the effect of it, he classes them, for the most part, among the meanest of the people, having illiterate preachers, who made proselytes of all that would submit to immersion, without due regard to the principles of religion, or to their moral characters. Baxter, on the contrary, says he found most of them persons of zeal in religion, and many of them sober and godly people. Baxter or Neal must be wrong. If the former was right, the latter was a false witness against his brethren.

In a letter to Cromwell, written by a disaffected officer in the army, a baptist, the following reference is made to the growth of the denomination:—"Have they not filled your towns, your cities, your provinces, your islands, your castles, your navies, your tents, your armies? Your very council is not free; only we have left your temples for yourself to worship in." Should it be said this is mere bombast, the answer is obvious; there could have been no fitness, no propriety, in the quotation from Tertullian, unless the baptists had been exceedingly numerous at the time under consideration. Well might they be called "a cloud of witnesses." During the commonwealth, and under the protectorate, their converts were reckoned by "multitudes." Men of all ranks were buried with Christ in baptism. Peers of the realm, members of the senate, officers in the army and in the navy, graduates of the universities, ministers of the established church, merchants, tradesmen, and peasants, kept this long neglected ordinance, and returned to the custom of apostolic times. A combination of circumstances brought about this improved state of things. The church, which age after age had sported with the lives and liberties of our forefathers, was now humbled in the dust. The tigress was chained. The

rights of conscience, and the distinction between temporal and spiritual things, were better understood. Human minds awoke from the sleep of ages, and long received opinions were brought to the test of argument, reason, and revelation. Controversies were carried on by the *pen* as well as by the *sword*, and the former were more effectual for the spread of truth than the latter. Public discussions on the question of baptism took place in the presence of thousands of people, from the poorest up to the highest orders in the state. All parties used the pulpit, the platform, the press, in this spiritual contest. Baptist ministers visited all parts of the country, preaching the gospel and immersing their converts in the name of the Lord Jesus Christ. Truth was strong, and prevailed; error was weak, and overcome. The fabric of infant baptism, which had been propped up by custom, by law, and by the sword, from the days of Austin to those of Cromwell, seemed ready to fall like a millstone into the midst of the sea. Episcopalians were alarmed at the new order of things. Presbyterians fretted themselves, and gnashed their teeth with pain. Independents preached sermons and wrote books in opposition to the sect everywhere spoken against.

The civil authorities of London laid petitions before the House of Commons, requesting them to use severe measures in order to check, if not to suppress, the baptists: and those petitions were supported by the Scotch nation, through the general assembly, which entreated parliament to go on with the work of reformation until the three kingdoms were united in one faith and worship, and bound together by the solemn league and covenant. Toleration was denounced as soul-poison, and likened to madmen being let loose with fire-brands in their hands. Baxter vowed that immersion was "a breach of the sixth commandment; a heinous sin; flat murder; good for nothing but to dispatch men out of the world that are burdensome, and to ranken churchyards." But neither fair nor foul means could stop the progress of what was called the wide spreading heresy. Apostolic baptisms were restored to the church. People listened to the voice of the heavenly oracle. Appeals were made to the holy scriptures, rather than to the writings of the fathers. The regal authority of the Saviour was revered. The reproach of immersion ceased, and "believers were the more added to the Lord, multitudes both of men and women."

## PETRA.

BY MR. JAMES T. WHEELER.

ARGUMENT.—General description of the Ruins of Petra at midnight, recalling what it has been—description of a Tomb—Sketch of the Early Inhabitants—the Moon rises—description of a Triumphal Arch, and a Vision of a Triumphal Show—a View of the Theatre, and a Sketch of its former Splendour, with a Vision of the Scenes of Magnificence and Beauty which have oftentimes filled its walls—a General View of Petra beneath the Moon-light—the Prophecies concerning it, and their Fulfilment, together with a Prophetic Dream of what Petra may again be after the lapse of ages.

NIGHT in the desert! o'er the way-side bare,  
Sweeps the wild wind unchecked, unbridled there;  
The peaceful stars hang o'er the waste, like dreams  
Gladdening an old man with their heavenly beams;

The camel and his rider feel the play  
Of night's cool breezes cheer them on their way:  
But hush! cast off thy shoe, and softly tread!  
'Tis hallowed ground! a shrine of ancient dead!



Tomb of a nation which hath passed away !  
A city's sepulchre ! a mighty prey ! (a)  
So huge, so vast, that e'en undaunted Time  
Shrinks back affrighted from that wreck sublime ;  
Appalled, his withering hand no more can dare  
Crumble to dust the hallowed ruins there :  
Firm through all ages must those records last,  
The deathless monuments of empires past.

Far in the wilderness with footsteps slow,  
Go, learned sage, and nature's pupil, go !  
In wilds unprinted by the track of man,  
Save the quick tread of hurrying caravan !  
In wastes where nought but desolation dwells, (b)  
And silence reigns amid her caverned cells !  
There learn the lesson which old Time hath told  
To present mortals by their sires of old !  
Read the deep wisdom which his breath hath taught,  
Alike to humble heart or giant thought !  
Where the lone stars have thrown their softest blaze,  
Turn, weary pilgrim, turn aside and gaze !  
See there, reposing in the glorious light,  
The lofty heaps, the piles of columned might ; (c)  
Where the still city of deep carven stone  
Stands, like a starless sun, unpeopled, lone !  
Isle of the desert ! thou who erst hath been  
Star of the East, and of the world the queen !  
The empress of the earth ! whose jewelled hand  
Sceptred the sea and drained the brimming land ;  
Whose sires were princes, and whose sons were kings,  
Whose slaves were merchants with untiring wings (d)  
Bearing old Asia's wealth and Afric's store  
Far o'er the laden waves and busy shore,  
Poured in thy lap their riches, crowned thy brow  
With costly diadems :—What art thou now ?

Go, traveller ! go, in midnight's kindly gloom,  
Gaze on yon sculptured shrine and carven tomb !  
High in the air ascends the exalted pile,  
Pillar on stately pillar guards the aisle ;  
Corinthian columns prop the spacious halls, (e)  
And graven pictures grace the rising walls !  
On through the lofty portals, onward tread,  
Through the vast chambers of forgotten dead,  
Cut in the solid rock, whilst round them range  
Towers, obelisks, and tall pilasters strange ;  
Entablatures and frieze in lengthened bands ; (f)  
Deep niches hollowed out by skilful hands ;  
Wide rooms with richly decorated doors,  
Where shivered columns strew the ancient floors :—  
Go, traveller, go ! amid those cells alone,  
Those excavated sepulchres of stone,  
Those works of master-minds, so firm, sublime,  
That bid defiance e'en to toiling Time !  
Built on a rock alike they brave his rust,  
Decay's slow canker, and corruption's dust.

But there were giants in those days, (g) and then  
Gods stalked the earth in likenesses of men,  
Who, when creation's marvels yet were new,  
Caught her bright genius and created too.  
Scarce o'er the dreary void her voice had rung,  
Or latent worlds from nature's mine had sprung ;

Scarce had she built the earth, or carved the caves  
Reared the tall hills, or walled the unruly waves,  
When wondrous spirits fresh in youthful prime  
Put forth their strength to mighty works sublime ,  
Raised the proud pillar, graved the stately room,  
And sculptured in the hollow rock their tomb.  
Still they were men, and many a stone could tell  
Manhood's high ponderings, beauty's softening spell,  
Fresh hopes, domestic loves, and home delights,  
Warm as their days and purer than their nights ;  
But see ! the moon is up and throws her beam  
Far o'er the cliffs ; come turn aside and dream !  
Gaze on yon sculptured pile and ruined heap,  
Where jackalls howl and slimy reptiles creep ;  
The splintered masses of rich carven rock,  
Rusted and worn by many a tempest's shock,—  
Fragments that erst in lofty columns ran,  
An arch of triumph with deep sculptured span : (h)  
Come, see it now once more in garlands drest,  
Art's graven pictures twined with nature's best ;  
The blossoms of the east hang round the height,  
And summer fruits are blooming in the light ;  
Children and maidens strew the path with flowers,  
And martial music glads the laughing bowers :  
Hark to the echoes of triumphant war !  
See the proud victor wheeling in his car !  
Four milk-white steeds with graceful manes in front,  
Around—the ranks who bore the battle's brunt,  
With helm on head—swords, shields, in serried gleam,  
Their orient banners waving in the beam ;  
The costly spoil, the conquerors, all are there,  
The captives with their look of pale despair ;  
The quivering lip, crushed glance, and weak attempt  
To meet the exulting gaze with cold contempt ;  
The prisoned beauty with her crumpled dress,  
Her still, mute eye of wretched loveliness :—  
All, all are there as through the arch they go,  
Bearing their mingled tide of joy and woe,  
Glittering along the pave in bright array,  
On to the Forum (i) they have passed away,  
Till the bright dream hath vanished in the gloom,  
And all is hushed beneath the silent tomb.

Now see the theatre (j) deserted, lone,  
The range of benches and the walls of stone,  
Cold, desolate, and still ; but hush ! draw near !  
Heard you those sounds vibrating on the ear ?  
Hark ! for the voice of music and of song  
Swell on the air and charms the listening throng ;  
List to the noise of beauty's rustling dress !  
Scent the sweet perfume of each incensed tress !  
See dark eyed daughters of the blooming east,  
In stately grandeur grace the joyous feast !  
Rich as the morn, voluptuous as the eve,  
When gorgeous clouds with summer twilights weave,  
In gems and costly silks they pass the door,  
Wafting a cedarn fragrance o'er the floor.  
Now liquid numbers in soft murmurs melt,  
As love full oft hath breathed and passion felt ;  
And speaking eyes glance brightly to the strain,  
And looks from youth to maid are looked again ;  
Louder, yet louder swells the magic tone,  
And sunny blossoms from the walls are thrown,

When, lo! the dream is gone; the veil is cast  
Round the bright visions of the fleeting past;  
Once more the desert is within her walls,  
And desolation rules her by-gone halls.

Such, such was Petra! she who erst had been  
Of beauty, wealth, and chivalry, the queen!  
A desert Carthage in the world that's gone,  
Ere yet corruption sapped her ancient throne;  
But see her as she is, while yet the moon (k)  
Throws her broad beam in midnight's hallowed noon  
O'er hoary rocks, worn shrines, and stooping heights,  
That beam, like old men slumbering in the lights  
Of memory's fondest, brightest, dearest joys,  
Which neither age forgets, nor time destroys.  
Majestic ruins! glorious and sublime  
As in thy beauty's bloom and youthful prime;  
Titanic homes! where man erewhile would make  
Thrones for himself which time shall never shake;  
He hath departed from thee, but ye stand  
The deathless work of an Almighty hand;—  
Outlive the crash of empires, and outlast  
The earthquake's wrestle and the tempest's blast;  
Hallowed by age, thy years must soon be told  
With those of stars and things of heavenly mould.  
But man is gone, his heart hath turned to dust,  
His hopes to ashes, and his youth to rust;  
Though erst in sated luxury and pride,  
The fool had stalked the earth, and heaven defied:  
Yet hear, ye scorner! sinner, haste, repent!  
Hark to the words by prophet voices sent:—  
"Thus saith the Lord, I have made Edom bare!  
Her wealth the robber's prey, her halls his lair!  
There shall the screech owl build herself a nest,  
There shall the vulture and her mate have rest,  
There shall the cormorant and bittern dwell,  
There the lone raven scream within her cell,  
Lines of confusion shall mark out her thrones,  
And emptiness shall fill her giant stones. (l)  
And thou that dwellest in the rocky cleft,  
Of all save plagues and curses art thou rest!  
Though thou shouldst make thy nest upon the height  
Where the young eagle wings its airy flight,  
Yet, saith the Lord, I'll make thee desolate!  
Perpetual wastes shall reign within thy gate!  
The thorn shall flourish on thy castle walls!  
Nettles and brambles fill thy palace halls!  
My scourge shall rest upon thy bowers of bliss,  
And all that goeth by shall laugh and hiss! (m)

The blight, the curse is on thee, Petra, now!  
The mark of Cain is writ upon thy brow!  
Thy palaces are dens! thy sons are nought!  
Thy name a nothingness! thy springs a drought!  
Thy beauty hath departed from thee, yet  
Thy long-lost sun may rise where it hath set;  
Another race may dwell within thy halls,  
And Israel's God be worshipped in thy walls.

Roll on, ye toiling ages, onward roll!  
Time for thy steed, eternity thy goal;  
Voiceless and noiseless tread o'er mortal man,  
Dust in thy rear, corruption in thy van:

Roll on! thy ashes shall the world prepare,  
Thy giant steps shall plough the borders fair;  
Till wastes shall bring forth fruits, the thorn, the fir, (n)  
The brier myrtle, and the bramble myrrh;  
Till through the wild the stream of gladness flows,  
And the dark desert blossoms as the rose: (o)  
Then, Petra, then, once more thy star shall shine,  
Peace crown thy brow, and plenty fill thy shrine;  
The oil of joy for mourning shall exchange, (p)  
And sons and daughters through thy court-yards range;  
Thy barrenness shall be a fruitful field, (q)  
And Israel's Holy One thy strength and shield:  
Then to thy rocky nest shall sound the voice  
That bids the world, the mourning world rejoice;  
Then warm affections shall relight thy halls,  
Prayer glad thy homes, and praises fill thy walls;  
Then, whilst creation blooms in second youth,  
O'er vales of plenty and o'er paths of truth,  
Shall young Devotion sound her tuneful lyre,  
Charm old Decay, and stay Corruption's fire;  
Proclaim glad tidings, bid the wars to cease,  
And plant the world with happiness and peace.

## NOTES.

(a) "Tombs present themselves, not only in every avenue of the city, and upon every precipice that surrounds it, but even intermixed almost promiscuously with its public and domestic edifices; the natural features of the defile grew more and more imposing at every step, and the excavations and sculpture more frequent on both sides, till it presented at last a continued street of tombs."—*Captains Irby and Mangle's Travels*, p. 407, quoted by Keith.

(b) "'I would,' says a recent traveller, 'that the sceptic could stand as I did among the ruins of this city among the rocks, and there open the sacred book and read the words of the inspired penman, written when this desolate place was one of the greatest cities in the world. I see the scoff arrested, his cheek pale, his lip quivering, and his heart quaking with fear, as the ruined city cries out to him, in a voice loud and powerful as that of one risen from the dead, though he would not believe Moses and the prophets, he believes the handwriting of God himself in the eternal desolation around him.'"—*Keith's Evidence of Prophecy*, page 220.

(c) "The ground is covered with heaps of hewn stones, foundations of buildings, fragments of columns, and vestiges of paved streets, all clearly indicating that a large city once existed here."—*Burckhardt's Travels in Syria*, page 432, quoted by Keith.

(d) "Petra is the capital of Edom or Seir, the Idumea or Arabia Petraea of the Greeks, the Nabateæ, considered both by geographers, historians, and poets, as the source of all the precious commodities of the east. The caravans, in all ages, from Mineæ in the interior of Arabia, and from Gerrha on the Gulf of Persia, from Hydrant on the ocean, and some even from Sabea or Yemen, appear to have pointed to Petra as a common centre; and from Petra the trade seems again to have branched out into every direction, to Egypt, Palestine, and Syria, through Arsinoë, Gaza, Tyre, Jerusalem, Damascus, and a variety of subordinate routes that all terminated on the Mediterranean. There is every proof that is requisite to show that the Tyrians and Sidonians were the first merchants who introduced the produce of India to all the nations which en-

\* *Incidents of Travels in Arabia Petraea, &c., by an American*, New York, 1837.



circle the Mediterranean; so there is the strongest evidence to prove that the Syrians obtained all their commodities from Arabia. But if Arabia was the centre of this commerce, Petra\* was the point to which all the Arabians tended from the free sides of their vast peninsula."—*Vincent's Commerce of the Ancients*, vol. ii. pp. 260—263, quoted by Keith.

(e) "Fragments of ruins of Grecian and Roman architecture, are strewn over the valley."—*Keith*, page 216.

Both Keith and Laborde give engravings of various temples and tombs supported by Corinthian columns, and adorned in the manner described above.

(f) Along the borders of these cliffs, detached masses of rock, numerous and lofty, have been wrought into sepulchres, the interior of which is excavated into chambers, while the exterior has been cut from the live rock into the forms of towers, with pilasters, and successive bands of frieze and entablature, wings, recesses, figures of animals, and columns." . . . "Niches, sometimes thirty feet in excavated height, with altars for votive offerings, or with pyramids, columns, or obelisks" . . . "The rocks hollowed out into innumerable chambers of different dimensions, whose entrances are variously, richly, and often fantastically decorated with every imaginable order of architecture."—*Keith's Evidence of Prophecy*, pp. 210—212.

(g) "There were giants in the earth in those days."—Genesis vi. 4.

(h) The ruins of this triumphant arch still exist, and a plate of them may be found in Laborde's *splendid folio*, "Voyage de l'Arabie Pétrée," for a description of which see page 56 of the letterpress. Dr. Keith's *Evidence of Prophecy* also contains an engraving of the arch reduced from the larger one of M. Laborde's.

(i) "The passage under the triumphal arch leads to a public place, a species of forum, paved with large flag stones."—*Keith's Evidence of Prophecy*, page 219.

(j) "The theatre of Petra, like that of Ammon, is not the least remarkable memorial of its populousness and wealth, constructed, as it was, for the simultaneous and transient assemblage of the gayest of the citizens, and not, though both be equally empty now, like the tombs, for the permanent abode of the successive generations of its nobles." . . . "It consists of thirty-eight rows of high steps or stone benches, of which the uppermost is 162 paces in height."—*Keith's Evidence of Prophecy*, pp. 223, 224.

"I chose the theatre as one point of observation. There, alone, surrounded by tenantless cliffs, I tried to conjure up some of the many scenes which had been enacted there, when the rocks resounded with the applauses of assembled thousands, and this deserted spot was crowded with the noble, the great, and the wealthy, brilliant with light and gorgeous from the dresses of the spectators. The power and glory of Edom seemed as a dream which could not be credited. Turning homewards again, the view of the open ground, the arch, the square palace, and the cliff beyond, was peculiarly striking."—*Lord Claud Hamilton's Journal*, quoted by Keith.

(k) "It was the season of full moon. I went out to enjoy the fine effect produced by the shades amongst

these high cliffs, and to contemplate this scene of departed grandeur in the stillness of night, which so well accorded with its desolate appearance. Nothing could exceed the beauty of the evening. The clear sky spangled with innumerable bright stars, whilst the light which rules the night cast its fine pale beams on the many temples, palaces, dwellings, and tombs that every cliff and rock presented; their numbers, inexplicable situations, and apparent want of arrangement and system, rendered the scene indescribably interesting."—*Lord Claud Hamilton's Journal*, quoted by Keith.

(l) "But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself."—Jeremiah xlix. 10.

"The screech owl shall also rest there, and find for herself a place of rest." . . . "There shall the vultures also be gathered, every one with her mate."—Isaiah xxxiv. 14, 15

"But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness."—Isaiah xxxiv. 11.

"On ascending the western plain on a higher level than that of Arabia, we had before us an immense expanse of dreary country, entirely covered with black flints."—*Burckhardt's Travels*, pp. 444, 445, quoted by Keith.

"While, as already quoted, the screaming of the eagles, hawks, and owls, which in considerable numbers soared above their heads, was heard in the day-time by one party of travellers (Captains Irby and Mangles), others (M. Laborde, &c.) who more lately followed them and remained longer on the spot, relate in a like incidental manner, that at night the screech-owl was heard above the rest."—*Keith's Evidence of Prophecy*, pp. 238, 239.

(m) "Thy terribleness hath deceived thee, and the pride of thy heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldst make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord."—Jeremiah xlix. 16.

"And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof."—Isaiah xxxiv. 13.

"Also Edom shall be a desolation: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof."—Jeremiah xlix. 16.

"Laborde speaks of some of the ruins in Petra as 'covered with brambles;' and in describing the Corinthian tomb, he states that they begin to contend in height with the columns; the bramble or brier has reached its summit, pushes over the cornices, and hides the base of the columns."—*Keith's Evidence of Prophecy*, page 227.

"The springs have been dried up to such an extent as to render the renewal of the general fertility impossible."—*Ibid*, page 225.

(n) "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree."—Isaiah lv. 13.

(o) "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose."—Isaiah xxxv. 1.

(p) "To give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."—Isaiah lxi. 3.

(q) "And the wilderness be a fruitful field."—Isaiah xxxii. 15.

\* Agatharcides Huds., page 57. Plinii Hist. Nat. lib. 6, cap. 28, quoted by Vincent, *ibid*. page 262.

## REVIEWS.

*The Life of the Rev. Joseph Blanco White, written by Himself; with Portions of his Correspondence. Edited by John Hamilton Thom. In Three Volumes. London: Chapman, 1845. Post 8vo.*

To the thousands who perused the interesting works on the Romish faith and its practical influence, which were published by Mr. Blanco White about twenty years ago, it can scarcely be necessary to say anything to awaken curiosity in reference to these volumes: they will not fail to see that a detailed account of his whole life from his own pen, containing, as it does, particular descriptions of the mental processes through which he passed, must furnish matter for serious meditation. To others, a sketch of his early history may be necessary, and it will prepare the mind, better than any other introduction, for the consideration of those painful, yet instructive developments which are now for the first time presented to the public.

Joseph Blanco White was born at Seville, in Spain, July the 11th, 1775. His grandfather, an Irishman, had been induced to leave his native country by the penal enactments against Romanists, which had already degraded his ancestors and reduced their property; and had received from the king of Spain, for himself and his heirs, the privileges of the Spanish Noblesse. His mother was a Spanish lady, and in conformity with her wishes, he was, in early life, destined for the priesthood, and led through a course of preparatory studies, first in a college of Dominicans, and afterwards in the University. At the age of twenty-one, receiving orders as a sub-deacon, he was bound irrevocably to celibacy and clerical pursuits; and subsequently, rising step by step, he became licentiate of divinity in the University of Orsuna, chaplain magistral in the Royal Chapel at Seville, and synodal examiner of the dioceses of Cordoba and Cadiz. Thus he found himself, at the age of twenty-seven, in the possession of respectable preferment, and in the direct way to the highest dignities of the church. Mean-

while, his practical acquaintance with the system of which he was a minister disgusted him; his confidence in its authority was first shaken, and then surrendered; and he came at length to the conclusion that Christianity could not be true. The honours and emoluments of the church became odious to his mind, and continuance in his present circumstances intolerable. To change his profession was impossible: the law of the country construed a voluntary relinquishment of priestly offices into a proof of heresy, punishable with death. To expatriate himself would be to break the hearts of his parents, to whom he was tenderly attached. Agitated by conflicting emotions, he went on for some years, performing a routine of services which he regarded with increasing aversion. He soon discovered, however, that he was not alone in his views. Others of the clergy were infidels also; and some of them, when they found that he coincided with them, used the most violent language in reference to the gospel, charged the religion of Christ with all the bloodshed of religious persecution, with all the vices of the clergy, and with all the degradation of their country. With one exception, according to his estimate, all who disbelieved the Romish faith among the clergy were atheists. The inquisition and the government were, meanwhile, equally jealous of every appearance of intimate communication among men distinguished for talents and knowledge; and such were the effects of prevailing superstition, that his own mother, who loved him ardently, but in whose mind some suspicion had been excited, avoided entering into conversation with him, as he learned from a friend in her confidence, lest he should drop any expressions which, according to the laws of the church, might oblige her to accuse him. At length, however, the approach of Buonaparte's troops to Seville, after the capture of Madrid, enabled him to quit Spain without making known the real motive which separated him from his connexions and his native land.

Arriving in London, in the thirty-fifth



year of his age, without any definite object or permanent means of support, he yet found a welcome reception from several gentlemen with whom he had a slight acquaintance, and especially from the late Lord Holland, who had seen him in Spain, and who treated him ever afterwards with great kindness. He devoted himself to study and to literary labour; established a periodical in the Spanish language, with a view to the diffusion of liberal sentiments in his native land, and the promotion of British connexion with that country, and rendered such service thereby to the common cause of England and Spain as induced our government, at that critical period, to grant him a pension of £250 per annum, without solicitation on his part, or restriction upon his future course.

After he had been sometime in London, a great change took place in his views and feelings in reference to religion. He had not expected to find any sincere Christians among educated Englishmen, the general opinion of Spanish catholics being that protestants, though often adorned with moral virtues, had neither religious belief nor devotional habits; but he saw reason to think that in this respect he had been mistaken. He went one Lord's day to St. James's church; and the worship, which he contrasted with the unmeaning ceremonies to which he had been accustomed, made a favourable impression on his mind. He read Paley's works on Natural Theology and on the Evidences, and a degree of the conviction of the truth of Christianity ensued. Light gradually broke in upon him. He avowed himself a believer, and a protestant; and at length, in 1814, he formally subscribed the thirty-nine articles. Thus he became a clergyman of the church of England, his orders as a Romish priest being accounted valid; but he formed a solemn determination from which he never swerved, not to accept any church preferment, so as to allow his former acquaintance to imagine that his change of profession had been effected with a view to pecuniary gain.

Though reluctant to engage in controversy, Mr. White was led, some time after this event, to publish several works which excited much attention and produced a powerful effect on the public mind. In one that appeared at first anonymously, entitled, *Letters from Spain by Don Leucadio Doblado*, in his *Practical*

and Internal Evidence against Catholicism, in his *Poor Man's Preservative against Popery*, and in his *Letter to Charles Butler, Esq.*, he showed great talent and knowledge, while he brought his personal experience and observation to bear on the exhibition of the true character and tendencies of the Roman catholic system. His developments of the general influence of Popery in Spain, of the fundamental principles of the Romish church, of the practical consequences of the constrained celibacy of the clergy, of the cruel consignment of thousands of beautiful and unsuspecting girls to nunneries and in them to unlooked for wretchedness, of the opposition made by Rome to mental improvement, and of the adaptation of the Breviary to excite credulity and adulterate Christian virtue, were deeply affecting and impressive. It was not in sympathy with the political opponents of Popery that these works were composed, though they appeared at a time when the nation was agitated with the question respecting the admission of Romanists to parliament. The author expressed afterwards his "regret—bitter regret, at having, unintentionally, helped the anti-Irish party." "I did not know," said he, "what kind of tyrants I was assisting by my true, but untimely statements." But he says also, "Not a word, indeed, of what I have published about the tendencies of catholicism could I alter, without offending historical and philosophical truth." "God knoweth," he declares in another place, "that the *lowest*, the most *imperfect* motive which I can discover in myself as having contributed to my taking the pen, was indignation at the intolerance of Rome. But I had not the remotest idea of helping the protestant party to the enjoyment of any part of that religious supremacy which the Roman catholic church claims on the supposed ground of religious truth. If ever I wished to see the Roman catholics in these kingdoms excluded from legislative power, it was from the fear that they would employ it in establishing religious tyranny. I am, indeed, still convinced that a true and sincere Roman catholic must feel bound in conscience to establish the supremacy of his church to the utmost extent of his power. But it seems there is little danger that such catholics should get into parliament." This was written in 1832.

The University of Oxford, at the suggestion of the Hebdomadal Board, now bestowed upon him the honorary degree of Master of Arts; and in 1826, he removed thither, and entered himself a member of Oriel College. Here he became intimate with some of the most eminent residents, particularly Dr. Hawkins, Dr. Whately, Dr. Hampden, Dr. Shuttleworth, Dr. Pusey, Messrs. Keble and Newman. Recent events impart much interest to his reminiscences respecting some of his associates. Thus, writing to Lord Holland, in 1836, he says,—

“I am incessantly haunted by the Oxford persecution against Hampden. A more impudent display of bigotry, and thorough priestly spirit, it is impossible to conceive. There are, as usual, sincere bigots and hypocrites concerned in the case. The most melancholy instances of the former, are two men whom I loved for their talents and good-nature; Pusey, the professor of Hebrew, and Newman, a fellow of Oriel. The latter, in particular, was one of the most liberal, well informed, kind-hearted men I knew. He had always supported the side favourable to the emancipation of the catholics, but no sooner did the Duke of Wellington declare that the bill must pass, than the mind of my friend was darkened with the most intolerant-views. He voted against the proposed re-election of Peel for the University; he joined heart and soul with men whom he formerly despised; and is now one of the most forward leaders of persecution. He is a man of great influence with the most reading young men at Oriel, all of whom he has, for the last four or five years, gained over to bigotry and toryism. It was an established doctrine among that set, when I left Oxford, that no dissenter should be allowed to live within the English dominions, but that an Englishman should, of necessity, be a member of the church of England. Nothing helped so much to allay the vehement feelings which my individual circumstances had raised in me against the catholics, as the protestant Popery which I saw growing up at Oxford. Persecution in a protestant is infinitely more odious to me than the inquisition. There is a consistency in the one which may excuse the dangerous error; but the practical contradiction implied in protestant persecution shows a perverseness of heart which is to me perfectly odious. I was exceedingly fortunate in the combination of events, which made me leave Oxford; had I continued there grief and vexation would have killed me.”—*Vol. II. pp. 198, 199.*

But even before these occurrences, a process had commenced in his mind which went on gradually till it caused him to appear in a very different aspect from that in which he acquired his celebrity. He was not in truth, before his residence at Oxford, precisely what he had seemed to be, and afterwards he became farther and farther removed from the faith and hope of the gospel. We lay down these volumes, in consequence, with very different emotions from those with which we commenced their perusal. It had been reported to us, indeed, some years ago, that Blanco White had become a unitarian; but we know that such reports are not always worthy of credit, and we hoped that the statement, if candidly examined, would be found to have originated in some modification of sentiment, or renunciation of unscriptural phraseology employed in the liturgies of Rome and England. But, alas! that representation is inadequate to express the transition he underwent. He renounced, it appears, deliberately, systematically, permanently, all those revealed truths which are our solace and delight! One by one they were relinquished, till he became nearly, if not precisely, what he was when he first stepped on our shores, with the aggravation of increased opportunities, advantages, and responsibilities. He had possessed, it seems, a sort of provisional belief; but he gave up, or rather we should say, perhaps, he decided against, first, the inspiration of the scriptures, then their authority, the divinity of Christ, his mediation, his miracles, his uniform correctness of sentiment,—every thing was surrendered, unless we may except the being of a God. To call him a unitarian, would be unjust to the body who assume that title as their distinctive appellation. It is true that he did, for some time, attend a unitarian place of worship, and that afterwards gentlemen of that profession were his most attached associates; but we should be sorry to believe that unitarians generally renounce so much as he renounced of what we value as our best possession. His opinion of the unitarians was, that “they are still much impeded in their progress by inherited prejudices, especially by that worship of the bible which has many of the effects of idolatry.”

This internal transformation was not announced till the beginning of 1835. He was at that time residing at Dublin,



in the family of Dr. Whately, who, having been appointed to the archiepiscopal office, had invited him to Ireland, and of whose kindness he always spake in the highest terms. More than two years he had resided there, acting as tutor to the archbishop's son; and it was apparently desirable for him, in every respect, to continue in the enjoyment of the social comforts with which he was surrounded; but with that delicacy and sense of honour that distinguished all his intercourse with men, he determined that his friend and benefactor should not receive the opprobrium that would be cast upon him if it were known that an inmate of his palace had swerved so completely, as he had done, from the established faith. "I am obliged," said he, "to save my friend, the archbishop, all perplexity between his affection to me, and his official deference to the intolerance of orthodoxy, by excluding myself from his society, and that of his family. The pain which this step has given me, is greater, I can assure you, than that which I felt when I quitted Spain. Old age clings very fast to the consolations of a life, which has enjoyed none of those which are commonly granted to men of my condition." At the same time he wrote to Dr. Hawkins, the provost of Oriel, saying,—

"The leading principle of my life has been, *not to deceive, either by word or deed*. In obedience to this principle, I became a voluntary exile at the age of five and thirty: in conformity with it I have torn myself away from those dear friends who were the comfort of my infirm old age. I must show myself to the world just as I am, and this cannot be done, with any degree of propriety, by the inmate of an archbishop.

"There is still another painful separation to which I must submit. I do not conceive that you, as head of Oriel College, could allow a professed anti-trinitarian to be one of its members. To spare you, therefore, the painful necessity of excluding me, I beg that you will take my name off the college books. My heart is deeply affected as I resign the external honour which I most valued in my life: but I should prove myself unworthy of ever having belonged to your society, if I could act deceitfully towards it."—*Vol. II., page 89.*

His remaining years were spent at Liverpool, in weakness, pain, and sorrow. The entries in his journal became

more and more afflictive. Change of climate and literary labour had destroyed his health soon after his arrival in England, and during the last years of his life he was entirely confined to his house, the subject of severe nervous disease, and experiencing great bodily anguish. In the prospect of death, his mind appears to have been tranquil; but if his disbelief were sufficiently firm to preclude terror, it could not yield "strong consolation," or permit the experience of that joy by which believers are often sustained while enduring mortal agonies. Though he did not express anxiety in the anticipation of another world, it was a dark and uncertain future that lay before him. "Is it," said he, in one of his journals, "that life in the body has been so devoid of happiness to me, so laborious and uphill, that my feelings shrink from the notion of perpetuity in every conceivable modification of it?"—"I have often confessed, to thee, my God, my own more than indifference to that supposed continuation of life in which people so loudly profess a belief. That thou art able to maintain my individual consciousness for ever, I will not deny, though my imagination faints whenever I try to embody that conception. I feel oppressed by the notion of eternal existence, even when the absence of evil is made one of its conditions." A lamentable conclusion, surely, with which to terminate a life of reading and contemplation! An impotent cordial for a spirit suffering from sympathy with a body prostrate with weakness, and racked with pain! Who can wonder that friends, having hopes full of immortality, remembering the state whence he had fallen, should contemplate even his tranquillity with grief! After receiving a visit from Mrs. Whately, he describes the mingled pleasure and pain of the interview, and adds,—

"My dear friend, Mrs. Whately, in tears, declared to me her secret hope that I should return to the *divinitarian* faith. She said she had studied that point according to my method (I never attempted to explain any such method to her, because I knew that she was in circumstances which absolutely prevented its application), and that she was convinced I was wrong. What could I say to this? I could not harrow her heart by the suggestion of any fundamental doubts invalidating her conviction. I begged her

not to allow her kindness towards me to excite alarm in her breast about my spiritual safety. I told her I was sure she was safe in following her convictions, and that I felt the same or greater certainty in regard to myself:—"the more I have studied those points (I added), the more calm and steady has been my conviction." 'Oh, that is what I fear!' she answered, while tears flowed down her cheeks,"—*Vol. II., page 327.*

But how are we to account for this melancholy transformation? How are we to reconcile it with principles to which we firmly adhere? Blanco White was not the victim of weakness or ignorance. There is no reason to suppose that his moral perceptions were blunted by indulgence in secret vice. There could be no motive of worldly interest to induce him to leave the Romish church in 1810, or the protestant church in 1835. We see no cause to doubt his sincerity or uprightness. We believe that he has recorded faithfully his mental state, as far as he knew it. How, then, are we to account for the lamentable change which these volumes depict, and are intended to justify?

Several causes combined, we believe, to produce the unhappy result. The first was his early education. We hold the Romish church responsible for great part of the mischief. The slave who, landing in England, becomes legally free, does not lose simultaneously the slavish spirit, but is likely to exhibit in new forms the habits of mind which his bondage had engendered. The tendency of Romanism to produce infidelity, has often been shown: Mr. Fuller spake of infidelity as "Popery run to seed," and a more accurate figure it would be difficult to find. Blanco White himself, says, when describing his circumstances in Spain, "In such a state of mind it was a moral impossibility to sit down calmly and deliberately to sift out a protestant system of Christianity. Of this impossibility I have been more and more convinced as my long theological studies have shown me how very imperfectly and inconsistently the protestant systems, which succeeded in the place of abolished Popery, were framed. I am, therefore, convinced that my unbelief was unavoidable." He was aware, too, that some of the effects of his original training were likely to be permanent. He remarks, "It is an error to suppose that any moral habit acquired during

childhood and youth may be totally confined in its operation to the subject with which it was originally connected. This observation is especially applicable to religious views, which unquestionably give the general moral tone to the mind. Every kind of religious education stamps a certain form upon the mind, which, unless it be deliberately and assiduously effaced, will identify itself with every subsequent wish of improvement, especially when the wish to be virtuous comes suddenly upon the mind in consequence of superstitious fear." In his *Internal and Practical Evidence against Catholicism*, we find these pertinent remarks:—"A Romanist is, from infancy, taught, as an article of faith, that Popery and Christianity are identical. He must, therefore, be prepared to reject the gospel revelation, the moment he shall find cause to reject Popery. A Roman catholic is also taught to believe in the infallibility of the church as an essential part of Christianity. He must, therefore, reject Christianity upon being convinced of the existence of a single error in his church's creed. With these rooted prejudices, and under the regular and established ignorance of the bible, which the Romanist system encourages, how is it possible that the doubts of the bolder minds should be properly and exclusively directed to the false foundation on which Rome has fixed the gospel? The last thing which discipline gives to the intellect, is the power and habit of discrimination: with that discrimination be expected in the Romanist school of religion, where men are most anxiously accustomed to see Christianity as a whole, a system which cannot exist but by a miraculous kind of attraction, of which the pope, with the church, is the centre?" We believe, that to the end of his days, even when he had passed to the greatest extreme from the original swing of the pendulum, he was a living exemplification of the tendencies of a finished Romish education.

The similarity between the only protestant church with which he was conversant, and the anti-christian community in which he was educated, appears to have been the second of the causes which led to his final abandonment of Christianity. Of evangelical dissenters he knew nothing. There is no reason to suppose that he was ever in one of their assemblies, or that he ever had an hour's serious conversation



with one of their number. On his return from a unitarian chapel in 1835, he wrote,—“The first time that I ever was in a dissenting place of worship.” The only forms of Christianity with which he was acquainted, when he took the decisive step of announcing his change of views to doctors Whately and Hawkins, were the churches of Rome and of England. Christianity as presented to the mind by the church of Rome, seemed a system unworthy of God, injurious to man, and destitute of any solid foundation. This he had rejected; but, when he came to this country, Christianity of another kind presented itself to his attention, and commended itself to his esteem. But when he came to be identified with the protestant clergy—the clergy of Oxford—and to look at protestant Christianity as closely as he had before looked at that of Rome—knowing, it must be remembered, no protestantism but the protestantism of the episcopal establishment—the question naturally arose in his mind, Is this new form of Christianity so essentially different from the old one, as to justify my attachment to the one, and condemnation of the other? Is *this* system worthy of God? Is it not worldly, political, manifestly human? Is this system beneficial to man? Is it not inefficient as a check upon vice, and does it not leave the mass of its professors destitute of any vital spirit of devotion? Is *this* system based on any solid foundation? By what am I bound to receive the thirty-nine articles, while I am at liberty to reject the decrees of the council of Trent? Where is the authority for calling upon me, under pain of damnation, to profess the Athanasian creed, while I am allowed to dissent from the creed of Pope Pius IV? I thought I had found solid ground, but I perceive that I am on a quick-sand. This protestantism is but a feeble form of Popery. I have been deceived again. I will henceforth trust myself. I will follow my own reason. He did so; and proceeded to examine leisurely the details of protestantism, under the guidance of a persuasion that the system, as a whole, was untenable, and having a prejudice consequently against each one of its parts. He went on renouncing his opinions one by one, till at length the fact of his having formerly held a doctrine, constituted in his mind a strong *prima facie* case against it. The sort of

protestantism into which he had been initiated, too, was meagre and unsatisfactory. Orthodoxy was, in his view, the orthodoxy of the churches of England and of Rome, and under neither had he learned to think of faith as the belief of the divine testimony, or to look at Christ, in his revealed relations to man, as the object of that faith with which salvation is connected. Articles, creeds, catechisms, were ever before him. Hence, in arguing against Christianity, we find him continually stumbling at the supposition that saving faith consisted in the reception of certain doctrines. At one time we find him saying, “What is that faith which saves? Much as I have endeavoured to understand the meaning of the protestants, I have not been able to obtain a clearer notion than this: Saving faith is an unhesitating belief that we are saved by the blood of Christ. This, translated into intelligible language, means: Saving faith is a belief that we are saved according to a certain theological theory.” No wonder that one who was acquainted with no better school of theology than that in which he had learned this, should turn away in complete and final disgust. A few specimens of his language respecting the established church, will illustrate the effects it produced on his mind.

“I am sincerely attached to the church of England, because it is the *best* Christian church *in existence*; yet I cannot but see that it retains too much of the *spirit* of Popery to remain as it is. When I say that the church of England retains too much of the *spirit* of Popery, I do not make the slightest allusion to the grounds of objection on which the dissenters of puritanic descent take their stand. The popish dross which, I fear, is on the point of working the ruin of the present church establishment of England, is the spirit of *ascendancy*—a modification of the spirit of exclusion. The high churchmen of England imagine that, by allowing other denominations of Christians to exist, they have arrived at the utmost limits of forbearance and toleration.”—*Vol. I., pp. 457, 458.*

“The liturgy is too close a copy of the Roman catholic breviary and missal. Like them, it contains too great a mixture of the spirit of the Jewish dispensation; and is a glaring instance of that fatal mistake of the primitive fathers, according to which every part of the bible was conceived to be equally applicable, equally instructive, equally edifying in respect

to Christians." . . . "Nothing but long habit and the want of reflection, which is the effect of an incessant repetition of the same expressions, could disguise the perpetual clashing of the Jewish and Christian spirit, which appears in the English liturgy; nothing less powerful than those two causes could have established the indiscriminate use of the Psalms to express the devotional sentiments of Christians. The same Jewish spirit, embittered, if possible, by the Popish controversy, seems to have superintended the selection of the Sunday lessons from the Old Testament." . . . "The controversial spirit which some parts of the Prayer Book betray, is, in my view, the ground of a very serious objection in respect to its supposed popular usefulness. The baptismal service is controversial from beginning to end. The solemn dedication of the infant to God, through Christ, is converted into a scholastic lecture. The whole theory of original sin, according to Augustine, and the school view of the sacraments, as CHARMS operating by means of invisible powers, attached to certain *things and words*, is conveyed in a string of asseverations, delivered with all the dogmatism of a professor of the twelfth or thirteenth century. And yet, in spite of this dogmatism, the question about the time when the charm has its effect, whether the internal change is produced at the moment of sprinkling the child, or subsequently, at a maturer age, raged with the greatest fury not many years since; and, as it always happens in such cases, nobody knows at this day what was the view which the author or authors of the service had respecting that point."—*Vol. I., pp. 267—270.*

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"I believe I said somewhere (you must know that I dislike looking into my own works) that when I returned to faith in Christ, the church of England appeared to me like the renovated house of my youth. It is unfortunately too true. The scholastic system to which that name of the church of England is usually given, is too similar indeed to that in which I was brought up. It was therefore natural, that when I found my trust in Christ revived, I should glide into that scholastic superstructure which for many years had been familiar to my mind. Much, indeed, of the PRIEST revived in me; I feel thankful to the guiding hand of providence that it was not more."—*Vol. II., pp. 48, 49.*

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"My excellent friend, the archbishop, probably from having heard that my fifth Letter on Heresy and the Inquisition is too violent against priesthoods, has endeavoured to give me

advice on this point, and has done it with every possible precaution not to appear to do so. He was mentioning this morning how necessary it is to be on one's guard against reviving early prejudices; and instanced this in my own case, who having conceived a great horror of bishops and priests in my youth, am apt to give way to the same feeling when anything calls it forth in my old age. That such a feeling has revived in me very actively, is certain. But is this the effect of prejudice or of experience? I became thoroughly acquainted with the original priesthood who raised their authority upon Christianity. This familiar and most accurate knowledge made me abhor an institution, which converts men into instruments of the greatest evils with which my life has made me acquainted. I fled from that priesthood; came to England; found another priesthood, which appeared to have succeeded in avoiding whatever is odious and fatal in the Romish clergy. The deep impressions which I had derived from my experience in regard to the Romish priesthood, were softened by this more recent impression. I considered my horror of *all* priests in the light of a prejudice, and took my place among the protestant clergy. Here a second course of experience has made me perceive that the protestant priesthood is very far from being free from the mischievous tendencies which made me quit my country; that in spite of the principles which alone could justify the reformation, in spite of political freedom, the protestant clergy, as a priesthood, are (I do not speak of every individual) bigoted, intolerant, jealous of mental progress, and deliberately opposed to every thing which is not calculated to keep the mass of the people in a state of pupillage to the church, that is, a union of priests. I have seen this clearer and clearer every day, and my residence in Ireland has shown to me the whole extent of the evil. Now, are my present feelings revived *prejudice*, or confirmed *experience*? My impressions of the character of the priesthood among Roman catholics were certainly not prejudices. Did not I, on the contrary, *prejudice*, when I persuaded myself that a *priesthood* did not contain the same seeds of evil under the form of a protestant church? Experience tells me, I did."—*Vol. II., pp. 53—55.*

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"I wish openly to separate myself from the church of England. I am convinced that, in the present state of the world, that *political* establishment is most injurious to the progress of pure Christianity, with which the moral and intellectual progress of mankind is inseparably connected. A society, under the name of a Christian church, to which the state appro-



priates a large portion of the public property, on condition that it shall maintain a certain set of doctrines, as the doctrines of the gospel, is a great evil to the country and to mankind at large. If this be not bribing, against the chances of pure religious truth being universally accepted, I do not know to what I can give that name. It is not only bribing the present generation, but alluring a portion of every rising one to put themselves into the hands of the *bribed*, in order to have their young minds so shaped and predisposed that they may accept the bribe in their turn, and so perpetuate whatever errors may exist in the paid religious system. How can any one who knows the liability of man to error, look without horror upon the *chance*, not to say the certainty, of thus enlisting the most insidious passions of man—pride, ambition, and the love of wealth—in the perpetuation of such false views as are likely to have been consecrated into dogmas by a few, not well-known men, who, in the midst of trouble, fear, and deeply imbibed Popish prejudices, originally compiled the thirty-nine articles? Even if they had been the result of the most wise, free, and mature deliberation of all the English divines, they would be nothing but a human work, exposed to innumerable mistakes. Yet the asseveration of the thirty-nine articles is the only mark of identity which entitles the body of men called the church, to the enjoyment of their revenues and honours. Nothing can be changed in that mark of identity, unless parliament allows it. Can this be in conformity with Christ's purposes and intentions?"—*Vol. II., pp. 65, 66.*

"I cannot allow the Christian world (I mean whatever part of it may learn the circumstances of my life) to suppose that the result of my long acquaintance with the church of England is approbation of its constitution. I have seen too clearly the effects of that constitution in Ireland. It is the near view of the church in that country, that has given activity to all my other objections. I have seen the unchristian spirit which articles supported by *law*, as a point of union, produce in a clergy who, deriving every worldly advantage from legal orthodoxy, and fearing that the least change would weaken the compactness of their ranks, fall into that fierce bigotry which is made up of fanaticism and political party spirit. I have seen, in that country, how this legal establishment of orthodoxy enables the most designing and irreligious political adventurers, to hamper the exertions of such a man as Whately, by the accusation of heterodoxy. I have witnessed their triumph over him, on the subject of his

intended college: I have closely observed his thralldom, and practically learnt the full extent of an evil previously well known to me in theory. No,—I will not die in external connexion with a church, that, for the sake of human articles of faith, exposes itself to these evils. I will not die in a church which recognizes a parliamentary law which settles its doctrine and discipline for ever, and makes the profession of these articles the only *legal* title to high honours, powers, and emoluments. What error could not be supported by similar means?"—*Vol. II., pp. 99, 100.*

"What is called the *protestant religion* is nothing but a mutilated system of Popery; groundless, incongruous, and full of contradictions. I am not at all surprised when I hear that the number of Roman catholics is increasing. The protestant divines are the most effective missionaries of Rome. Surely if we are to bow down to some *church*, people will find more attractions, and much more consistency, in that of the pope, than in that of the archbishop of Canterbury."—*Vol. II., page 140.*

"Were you to examine the mere *secondary* questions of *episcopacy* and *infant baptism*, not as stated by those who have bound themselves to defend the *orthodox* side, but by the able and deeply learned men whose conviction in favour of the opposite opinion made them renounce the advantages of conformity, you would be infinitely perplexed. Yet, if you mean to take orders, you will be obliged to bind yourself by solemn subscription, not only to maintain the truth of the articles relating to these two questions, but the whole of that complicated system of theology which is professed by the church of England."—*Vol. III., page 86.*

"Having convinced myself, that the infallibility of the church was a groundless theory, I inferred, without hesitation, that no verbal revelation existed; and it is a curious fact, that, after lamenting my acceptance of that conclusion, and employing five and twenty years in the study of divinity, the clearest argument which has convinced me that the bible is not an inspired collection of writings, is essentially the same which made me formerly disbelieve a revelation independent of human reason."—*Vol. III., pp. 135, 136.*

"Never, O, God, did the world behold a more insolent usurpation of power, wealth, and dignity, *in thy name*, than that of the English church. The monstrous usurpations of Rome had the tradition of former ages, and the igno-

rance of that in which they were in vigour, to extenuate, if not to excuse their guilt. But the English church preserves all the pride and boldness of the darkest period of Popery, in the midst of light and knowledge. She cannot venture to do the same things; but what she does, and what she aims at, requires and shows a more arrogant spirit than that which actuated the boldest of the pretended vicars of Christ. Thou, O God, alone knowest how this formidable opponent of light and freedom, this great obstacle to the diffusion of that mighty stream of knowledge which has been swelling for more than three centuries, is to be removed."—*Vol. III., pp. 291, 292.*

Is it too much to say, respecting this pitiable man, that his ruin was commenced by the church of Rome, and consummated by the church of England?

But it may be asked, How can it be accounted for that one whose love of truth was so strong, and whose sacrifices on its behalf were so extraordinary, should be left to stumble on the dark mountains, and while he looked for light, to find only the shadow of death and gross darkness? But though it will probably be thought unjust that we should express our doubt, and though he himself would perhaps have been startled by our view of his case, we cannot concede that the love of truth was his leading principle. The love of truth naturally shows itself in endeavours to obtain truth, unwillingness to part with it, and zeal to make it known. As to the first, even in the early part of his protestant career, when he regarded the bible as the great treasury of religious knowledge, we find him saying, when complaining of mental depression, "As I came near my little book-case, it struck me that I had neglected of late to read in the bible. I took it up almost in despair, and feeling the greatest dislike to that kind of reading." This was in 1812: six years afterwards he writes, "Religion seems to me to stand in the system of providence as the greatest of all trials.. My mind is agitated with doubts on every side. I cannot relish the scriptures." His turn of mind was for the detection of error, rather than the acquisition of truth; and every change that he experienced evinced dissatisfaction with what he had formerly professed, rather than perception of excellence in any other view. His whole life was spent in the renunciation of what he had admitted to be

truth. He parted with reputed truth, shred by shred, till he became as bare as human being could be—naked as when he was born—disbelieving everything, but rejecting with special antipathy whatever was thought to be truth by others. Nor did his love of revealed truth ever manifest itself by desire to communicate it to his dearest friends. When in his most religious days he wrote to his father, he did not make any effort to enlighten the minds of his parents; and in resigning his royal chaplaincy, he did not avail himself of the opportunity to profess before the chapter his protestant sentiments. Towards the close of his life, he manifested more zeal—zeal to promote disbelief; and so that a man disbelieved plentifully, he evidently cared but little about his positive opinions. It was not love of truth by which he appears to have been actuated in making sacrifices, but love of freedom. In this honourable feeling he was consistent throughout his career. His detestation of religious tyranny was powerful and constant. There was even a morbid sensitiveness in relation to his mental independence, evinced on some occasions in his journals and correspondence, which led him to regard with a degree of displeasure the suggestions of his own sense of propriety, when they corresponded with expressions dropped by one from whom he was receiving favours.

But there was a defectiveness in his religious views and feelings yet more detrimental to his highest interests. There was, apparently, from the first, an absence of that perception of his own necessities as a fallen sinner, which alone can make the gospel cordially and permanently acceptable to the heart. He was not sufficiently diseased, in his own apprehension, to need such a physician as the scriptures reveal, or to perceive the suitability of such remedies as they exhibit. He came to Christ originally, not as a sinner ready to perish, but as an enlightened inquirer after wisdom and virtue. He studied his doctrine, not in the docile spirit of a little child, but as an independent and experienced philosopher. His demeanour towards the Saviour was respectful; but even in his presence, he was ever on his guard against enthusiasm. An almighty Redeemer was not absolutely necessary for one in his circumstances, and the shedding of blood for the remission of sin



had nothing in it to commend itself to his feelings or judgment. Hence, taking a retrospect of the past, he writes, "For my own part, I declare that I never derived any comfort from the doctrines of the atonement and their collateral branches." Hence, in the prospect of dissolution, he writes, "I will trust in no contrivance, in no purchase. Thou art my Father, I am thine by nature, not by contract." And hence in the Religious Meditations composed towards the close of his life, he reveals his view of that spirit which is becoming to man in his intercourse with the righteous Governor of heaven and earth, saying, "HUMILITY could not be raised to the catalogue of *virtues* except in a society chiefly composed of men degraded by personal slavery, such as history exhibits in the early church. Slaves alone could find such a sanctified cloak for cowardice as humility; for it is not a dignified endurance of unavoidable evil, but such a cringing as may allay the anger of an insolent oppressor. Such submission cannot find acceptance in thy eyes, O God! for it classes thee with the despots of this earth."

There is nothing mysterious, then, though much that is afflictive, in the final infidelity of this highly gifted and interesting man. It was the natural result of the circumstances in which he was placed, operating upon the natural tendencies of his heart. It may be fully

accounted for by the Roman catholic training, under which his character was originally formed, his disappointment at finding in the protestant church of England so much resemblance to the church of Rome, his want of acquaintance with churches more nearly in accordance with those of primitive times, and his strong love of mental independence, accompanied, as it was, by a state of mind uncongenial with that system of grace and mercy which the gospel discloses; — the system unfolded and administered by one who, when he had seated himself on a mountain to address the listening multitudes who had followed him, began by saying, "Blessed are the poor in spirit, for *THEIRS* is the kingdom of heaven."

The account we have given of these volumes will show that they are not fit for indiscriminate circulation or family reading, a great part of their contents being designed to inculcate such opinions with respect to the Lord Jesus Christ, and the system taught by his apostles, as are, in our view, fallacious and baneful; but public teachers of Christianity, who need to be acquainted with the forms of error to which their hearers are exposed, and the arguments employed to counteract the gospel, may derive from them many hints of which they can avail themselves advantageously in their ministrations.

## BRIEF NOTICES.

*The North British Review.* No. V. Edinburgh: Kennedy. 8vo. pp. 255.

No previous number of this accredited representative of the Scottish Free Church, has seemed to us to correspond so well as this with the literary celebrity of the gentlemen from whom it emanates. The first article, on the Occult Sciences, throws valuable light on the ancient oracles, prodigies, and other supports of heathenism. A highly respectable paper follows, on Biblical Literature in Scotland, giving a sketch of its history, pointing out its characteristics, urging its cultivation, and expressing the hope that a more propitious season for the spread of a pure and pious biblical literature in Scotland is approaching. The subsequent pieces are diversified, and show that they proceed from writers able and learned in their respective departments.

*The British Quarterly Review.* No. II. May 1845. London: 8vo. pp. 320. Price 6s.

In this number of the new dissenting review there is one paragraph to which it is incumbent

upon us to direct attention. In noticing a work on baptism, it is said, "The learning, calmness, and fairness with which the writer prosecutes his argument, will, we presume, be generally appreciated, whatever may be the judgment of some readers as to his conclusions in respect to the mode and subjects of this ordinance." It is then added, "In regard to these points—as the one matter at issue between us and our baptist brethren—this journal will be strictly neutral in relation to them. Our pages will be open to contributions from able men who concur in our general object, to whatever religious connexion they may belong, and our earnest wish is, that our baptist brethren may be sharers equally with pædobaptists, in any benefit that may result from our labours. We thought we had been sufficiently explicit on this subject—in making this further statement, the parties for whom it is intended will, we are sure, be satisfied that we have said enough." This declaration we think it proper to transcribe, but though we have read it with some surprise, we do not think it necessary to add

any comment. The principal articles in the present number are on the Physical History of Man—Novels of Sir Edward Lytton Bulwer—the Free Church of Scotland—Ancient Greece—Oxford and Evangelical Churchmen—Townsend's History of the House of Commons—Vestiges of the Natural History of Creation—Commercial Reform—Leigh Hunt's Imagination and Fancy—Policy of England towards Ireland.

*The Eclectic Review*, May, 1845. London: Ward and Co. 8vo. pp. 124.

The leading article of this number is on Mr. Ward and the Oxford University. It includes a lucid and candid account of the rise, progress, and present position of what is called Puseyism. If it were lawful for an editor to be proud, the editor of the *Eclectic* might be proud of these thirty pages, which exhibit minute acquaintance with the subject, solidity of judgment, and soundness of principle. The other papers are on the Channel Islands—Le Juif Errant—The Philosophy of Christian Morals—and the Maynooth Endowment Bill.

*Confident and Urgent Petition of Catholic Inhabitants of the Town of Offenbach on the Main, to the Most Rev. Bishop, Dr. P. L. Kayser of Mentz, for Guidance and Assistance against the Enemies of Catholic Christendom*. Presented 21st of February, 1845. Translated from the Original German, London: W. Allan. pp. 18.

The design of this tract is to give the English public more definite knowledge than they already possess of a great movement that is taking place in the Roman catholic church of Germany. According to the views of the authors of the document, the well-being of catholic Christendom demands the removal of restrictions on the reading of the scriptures, even in those versions which are not approved of at Rome—the repeal of the ordinance of fasts—abolition of the worship of saints and relics—the abolition of every thing that renders worship unintelligible and merely ceremonial—the right to partake of the Lord's supper in both forms—the abolition of auricular confession and absolution—the renunciation of the system of indulgences—the recognition of mixed marriages between Romanists and others—the permission of marriage to the clergy—and especially, what is deemed the root of the evil, “the dependence of catholics in general, and above all of German catholics, upon the Roman pope.”

*Woman's Worth; or, Hints to Raise the Female Character*. London: Clarke and Co. Foolscap 8vo. pp. 226.

If a general and frequent advocacy of the claims and inculcation of the duties of woman, be as certain an evidence of a country's advancement in civilization as a recognition of her rights is a satisfactory test of its emergence from barbarism, we may be warranted in concluding that ours has recently attained an extraordinary and unprecedented eminence. The volume before us has so many competitors having the same general design, that though its aspect is attractive, we can scarcely anticipate for it very

extensive favour; and we cannot say much to aid it, the composition being defective, and some of the sentiments exceptionable. We cannot subscribe to the opinion, that not “any improvement has taken place in the great mass of the community since education has become so general;” nor can we think that it is accordant with either philosophy or Christian morals to caution woman against being occupied in connexion with our district visiting societies, lest, “from the constant display of misery and wretchedness, the heart should lose much of its sensibility, and become indifferent to ordinary suffering.” The author enforces the importance of religious education as incomparably the best calculated to elevate and adorn the female mind, and to prepare woman for her many and onerous duties; but we wish that, in the frequent reference to religious topics, there had been a more distinct recognition of evangelical doctrine, and of the necessity of that lively faith the existence of which is essential to Christian character. The best qualification for the discharge of life's relative duties, whether by man or by woman, is not a mere development of natural religious tendencies, such as may be secured by careful education, but the possession of those superhuman graces which it is the province of the Holy Spirit to supply.

*Bereaved Parents Comforted, under the Loss of Pious Children and Infants*. By EDWARD STEANE, D.D. London: G. and J. Dyer. pp. 29. Cloth, gilt.

The author says, “There are two cases in which the consolatory hope of a re-union with their departed children may be indulged by pious parents without the dread of disappointment. And they are, first, when the children whom they have lost were themselves pious; and second, when they died before they had attained to the responsibility of accountable beings.” In reference to each class he offers consolatory suggestions, in a small, neat, carefully-written tract, for which, we doubt not, many bereaved parents will deem themselves his debtors.

*Missionary First Fruits; or, Short Accounts of Christian Converts among the Heathen*. London: (Tract Society) 64mo. pp. 128.

Thirty-two brief narratives which will be read with advantage by the younger members of our households; and which, being published also separately at a very low price, will be found very suitable for reward books in Sunday schools.

*Short Stories for Children from the Records of the Baptist Missions*. London: Houlston and Stoneman. Pp. 128.

In our last volume, we commended to the attention of our readers a series of little works entitled Baptist Missionary Reward Books for Children, and gave some specimens of their embellishments. It affords us great pleasure to inform our young friends, and those who are seeking their welfare, that the sixteen detached stories are now bound together in cloth, making a very neat, though small volume, which we are persuaded will not disappoint the expectations of its purchasers.



# INTELLIGENCE.

## ANNUAL MEETINGS.

### BIBLE TRANSLATION SOCIETY.

At the Annual Meeting of this Institution, held in New Park Street Chapel, April 30th, G. T. KEMP, Esq., presided. After prayer, the Secretary Dr. Steane, read the following report:—

"In presenting their Report to their constituents, and thus laying down their office, the Committee of the Bible Translation Society express their obligation to the Father of mercies for the favour which he continues to give to the Institution amongst our churches, and for the degree in which he is rendering it instrumental in communicating the knowledge of himself and of his Son Jesus Christ to nations sunk in the guilt and abomination of idolatry.

"Their correspondence with their friends of the American and Foreign Bible Society, shows the deep and augmenting interest which is taken in that country in the great cause in which we are embarked. 'Your missionaries in India,' says Dr. Babcock, the secretary of that Society, 'are indeed doing a noble work; and it rejoices me not a little to hear them say, as in their last Report, they have never failed of the requisite means to print and publish as fast as they were ready.

We ought, it seems to me, to give them that assurance for the future, that the Lord helping us, they shall always have the means for the thorough diffusion of their excellent translations as widely as the providence of God may open the door before them." The letter from which this extract is taken was followed by the promised remittance of 2,500 dollars (£516 1s. 1d.) in aid of the Sanskrit version. A subsequent communication intimates the intention of transmitting further aid, in a short time, for the translations generally. It will afford the meeting pleasure also to learn, and will, it is hoped, act as a stimulus to the generous zeal of many in our own land, that the receipts of that Society are one fourth larger this year than they were last, and that considerable grants have been made by it in aid of versions recently undertaken in China.

"The Committee had entertained the hope that the last overland mail from India would have brought them information of the state of the translations up to the time of its leaving. In this expectation, they regret to say, they have been disappointed, and they proceed,

therefore, to lay before the meeting the latest intelligence they possess.

"And first, the friends of the Society will be much gratified to be informed, that about the end of August last the Bengali Old Testament was brought to its completion. The New Testament had been previously finished, and thus the entire volume of the Word of God is now completed in this important version. This happy issue of their patient toils could not but excite emotions of devout gratitude in the minds of our brethren, and they were about to hold amongst themselves a meeting for special prayer and thanksgiving on the occasion, when it pleased God to frustrate their intention, by the illness, and consequent necessary removal for a season from Calcutta of the chief agent, by whose learning and labours this great work has been, under God, accomplished.

"As soon as the Old Testament was finished, a close revision was commenced of the New. The objects aimed at in this version are stated to be: '1. To add references and marginal readings, uniform in plan with those in the Old Testament, so that the whole may be bound up together. 2. To insert the quotations from the Old Testament in the words of our new version, so far as the Greek original will allow of it. 3. In the three first gospels to make all those passages uniform which are uniform in the Greek. 4. To bring the whole as near to the Greek as we can without becoming unidiomatic. 5. To make the language as plain and simple as a due regard to faithfulness and good taste will allow. (By good taste is meant that principle which excludes low phraseology, and an uncouth or uneven style.) 6. By all these means to give durability to the present revised edition.'

"This process of revising the versions, though it must be a tedious and less grateful part of their work, is felt by our brethren to be of the utmost importance. It no doubt occupies much time which, if it were not so spent, might be devoted to new undertakings; but the Committee persuade themselves that none of the supporters of the Institution will deem it a misjudging wisdom which induces the translators to take all possible pains to render their versions as perfect as they can. The severe and repeated revisions to which this particular version has been already subjected have greatly contributed to confer upon it the acknowledged

superiority it possesses ; and continued attention to its improvement, as new editions are called for, will make it a standard version. It will thus be distinguished by its purity, perspicuity, accuracy, and completeness, and instead of enjoying only an ephemeral existence, will go down to posterity as a monument of the learning and piety of its authors, and a perennial source of inestimable blessings to the inhabitants of Bengal.

" Besides the edition of the New Testament which is thus to be published uniform in size with the Old, another in larger type is printing, exhibiting the same text, but without references or readings ; and a third in 12mo., for the use of missionaries, native preachers, and converts, who wish to possess it in a portable form.

" In the Hindusthani language a new edition of the entire Testament, with references, has been published. Two other editions, one in the Arabic, the other in the Persian character, containing only the text, are in the press. Of both editions a large number of single Gospels, and of the Gospels and Acts, have been struck off for the purpose of separate distribution.

" In the Armenian language the two editions of the New Testament which were mentioned in the last Report as being in the press, have been published. One of these is in the ancient Armenian language, the other is in the modern.

" The Sanskrit version, the last to be mentioned, is making satisfactory progress. The books of Genesis, Exodus, the Psalms, Proverbs, Isaiah, and Daniel are already printed ; other portions of the sacred word are prepared in manuscript, and some are ready for the press.

" The number of volumes printed in these languages during the year is as follows :—

In Sanskrit . . . . .	2,500
In Armenian . . . . .	2,260
In Hindusthani . . . . .	26,500
In Bengali . . . . .	23,500

Making a total of 54,760

" These, added to the number of volumes printed since 1838, make a grand total of 389,205 volumes.

" The distribution of the Word of God has kept pace with its publication ; full 55,000 volumes having been issued from the depository during the year.

" Reference has been made to the suspension of Dr. Yates's valuable labours, rendered necessary by a serious illness with which he was visited. For a time much apprehension was entertained respecting the issue, but God was graciously pleased to hear the prayers which were offered up both in the churches and in private sanctuaries on his behalf, and after a visit to the Sand-heads, to return him to his beloved associates in re-

stored health. He regards his life as having been spared for the special object of accomplishing his last great work, the Sanskrit version. Mr. Wenger, his invaluable coadjutor, has also been compelled to repair to the river to recruit his health, which under the divine blessing was improved when our last advices were received.

" The Committee have been enabled during the year to vote three several sums of £500 each in aid of the translations generally, and £100 to complete the sum of £1500 required for the new Sanskrit version. It is a source of great satisfaction that the funds voted for this work have been provided without diminishing the grants to others.

" The Committee have no reason to think that the value of the Society is less appreciated, or the necessity for its operations less felt as time advances. On the contrary, the receipts of the year show that it holds a warm place in the affections of our churches, and that its importance is growing in their estimation. The contributions received in donations, annual subscriptions, and collections, exceed those of last year by more than £300, and amount to £1926 2s., the largest sum realized from these sources since the year of its formation. Among the donations are especially to be mentioned one of £90, in addition to £10 previously given, by Seacombe Ellison, Esq., of Liverpool ; another of £50, by George Stevenson, Esq., of Taunton ; and a third of £20, by G. T. Kemp, Esq., on accepting the office of Treasurer. The last instalment, being £50, of the legacy of the late Mrs. Williams has been received by the hands of Peter Ellis, Esq., one of the executors ; and £5 bequeathed to the Society by the late Mr. Haws, of Watford.

" The Committee have to report that the Society has been deprived during the year of its Treasurer, personal and domestic affliction having obliged their friend Mr. Allen to remove his residence into the country. The Committee entertain a grateful sense of his services so cheerfully rendered to the institution, and express their hope that renewed health may with the blessing of God, eventually permit his return. They have sincere pleasure in adding that G. T. Kemp, Esq., who presides over the present meeting, has complied with their solicitations to fill the vacant office.

" In concluding their Report, the Committee express their growing conviction of the importance of producing versions of the sacred scriptures in the languages of the heathen, and their earnest hope that it may still please God to honour their own denomination in this department of Christian labour. Distinguished as it hitherto has been in this field of sanctified scholarship and learned toil, they ascribe the praise to him alone ; and with their praise unite their fervent supplication that the



day may never come when the baptists shall cease to know the value of biblical learning, or to apply it to the purpose of giving to their fellow-men the faithfully translated Word of God."

Addresses were delivered by the Rev. Messrs. Bigwood of Exeter, Davis of Bristol, Jones of Frome, Edwards of Nottingham, Saffery of Leeds, Griffith of Accrington, and Dr. Sharpe of Boston, United States.

SURREY MISSION.

The forty-eighth anniversary of this Society was held at Battersea Chapel, on Wednesday, April 16th. The Rev. J. Leifchild, D.D., preached in the morning; in the afternoon a numerous company of ministers and friends dined together in the school-room belonging to the chapel; the annual meeting was held in the evening, Joseph Tritton, Esq., in the chair. The various resolutions were proposed and seconded by the Rev. Messrs. Mirams, Kennerley, Muscutt, Evans, Bird, and Archer. The Rev. J. Hill, J. Hunt, J. Churchill, and R. Ashton conducted the devotional services. The attendance was good, and much interest was excited on behalf of this important institution, whose operations were never so extensive as at the present time, and whose several stations God appears to be greatly prospering.

ASSOCIATION.

NORTHERN ASSOCIATION OF BAPTIST CHURCHES.

The Annual Meeting of this Association was held at Stockton-upon-Tees, on Monday and Tuesday the 12th and 13th of May.

On Monday evening the Rev. James Mellis of Middleton preached from Heb. x. 19—22. On Tuesday morning the Rev. H. Christopherson of Newcastle preached from Malachi iii. 16. And in the evening a public meeting on behalf of the Home Missionary Society was held, Rev. W. Leng in the chair; the meeting was addressed by Messrs. Mellis, Christopherson, Douglas, Trickett, Sample, and Lewis, and also by the following ministers of other denominations, who kindly took part in the services, viz. Campbell, Hacking, Bingley, Barfitt (of Grantham) and Clementson.

At the meetings for business, Mr. Leng the pastor of the church at Stockton was chosen moderator, and among the several resolutions adopted were the following:

"That the reports conveyed in the letters from the churches to this association show, that although a pleasing increase has been realized in some of them, *yet on the whole*, the increase has been very small, and is a cause for deep humiliation, searching inquiry, and increased, united, and fervent prayer, that showers of blessings may descend upon all the churches during the ensuing year; and that we would exhort our brethren to pray without ceasing, with all prayer and supplication.

"That this association have heard with much pleasure of the formation of the Baptist Union of Scotland, and rejoice in the success it has already experienced, and in its prospects of increased usefulness; and would assure the ministers and churches thus associated of their brotherly sympathy and affection; and from their knowledge of its esteemed secretaries, Messrs. F. Johnston and R. Thompson, can with confidence recommend it to public support.

Resolutions were also passed, approving of the Anti-Maynooth conference appointed to meet in London on nonconformist principles, and appointing delegates to attend it,—declaring repugnance to all endowments by the state for religious purposes,—expressing conviction, that religion is most effectually sustained by the voluntary labours and gifts of its own adherents,—protesting against the bill now before parliament for increasing the grant to Maynooth, as unnecessary to the Roman Catholics of Ireland, (whose claim to equal rights with their fellow subjects they would uphold) as well as unjust to the rest of the community,—thanking Mr. Bright and the thirty others who voted against it on the nonconformist view of the question,—and recommending electors not to vote for any candidate at the next election, not known as the decided advocate of civil and religious liberty.

Petitions to both houses of parliament founded on the resolutions were adopted.

Statistics.

Increase by baptism .....	60
letter .....	10
	—70
Decrease by death .....	7
letter .....	15
withdrawment .....	21
exclusion .....	7
	—50
Clear Increase .....	20
Number of churches .....	12
Total number of members in ten .....	909
Village stations .....	26
Sunday scholars in eight .....	800
Teachers in eight .....	142

NEW CHURCHES.

MANCHESTER.

On Monday the 7th of April, a particular Baptist church consisting of forty-five members, was formed in the New Baptist Chapel, Grosvenor Street East, Chorlton on Medlock, Manchester, by the Rev. James Lister of Liverpool, assisted by the Revs. J. Voller and Dyer. About 100 members from the other baptist churches in the town, sat down with the newly formed church to commemorate the dying love of the Saviour. It was felt to be a delightful and refreshing season from the presence of the Lord.

On Lord's-day April 20th, the above chapel was publicly opened, when sermons were preached by the Rev. David Griffiths, theological tutor of Accrington College, the Rev. W. F. Burchell of Rochdale, and the

Rev. James Acworth, theological tutor of Horton College, Bradford. The attendance was good, exceeding the expectation of the most sanguine friends.

The trustees of the late baptist chapel, George Street, having disposed of that property, have now invested the balance of its proceeds in the purchase of the above place of worship. It was built by the evangelical friends about nine years since, at a cost of nearly £4,000. It is a very substantial building, beautifully finished, and replete with almost every necessary convenience. It will seat comfortably 700 persons. There is a large and convenient school-room underneath, capable of accommodating 500 children. About 250 young persons are now receiving religious instruction every Lord's-day. The chapel is admirably located, being surrounded by a large population of the middle and higher classes of the community. The necessary steps have been taken for putting the property into trust for the denomination, and will be completed in a very short time.

#### GRAVESEND.

On Sabbath May 18th, religious services were held on the occasion of the formation of a church of Christ, to assemble in the new baptist chapel in this town. In the morning Mr. E. S. Pryce preached a sermon introductory to the services of the day, from 1 Cor. xii. 27, "Ye are the body of Christ and members in particular." In the afternoon Mr. Pryce, sen. formerly pastor of the church of Christ at Coate, Oxon, read the scriptures and prayed. Dr. Godwin of Oxford, who at the request of the friends about to form the church presided, and conducted their proceedings, explained in a few words the nature of a church of Christ. Mr. E. S. Pryce on behalf of the members of the church, stated their acquaintance with each other and their desire to unite together as a church. He read the names of such persons, and the description of the Christian societies to which they formerly belonged, and proposed as an expression of their agreement in such union, a resolution to be entered into a book which should contain minutes of their proceedings. Dr. Godwin then called upon the members to signify their desire to unite as a church of Christ, and to adopt and sign the resolution by holding up their right hands. He then commended the society to the blessing of God in solemn and earnest prayer. Mr. Pewtress proposed, and Mr. Arnold seconded the appointment of Mr. E. S. Pryce to the office of pastor. Mr. Pryce, sen. proposed, and Mr. Angus seconded the appointment of Mr. Arnold and Mr. Cartwright to the office of deacon. The pastor and deacons signified their willingness to accept their respective offices. In the evening Dr. Godwin preached from Philippians i. 27,

"Only let your conversation be as it becometh the gospel of Christ;" and the church with many Christian friends from a distance belonging to various Christian denominations, united in observing the Lord's Supper. The members of the church are thirty-five in number. All the proceedings of the day were distinguished by seriousness and perfect harmony.

#### ORDINATIONS.

##### DINAS, GLAMORGANSHIRE.

Mr. W. Lewis from Pontypool College, having accepted the invitation of the church of Christ in the baptist denomination at Dinas, to become their pastor, was publicly recognized as such on Thursday the 15th instant. The mutual duties of the pastor and church were clearly pointed out and enforced by brethren E. Jones, Castletown, and W. Thomas, Newport. Several other brethren took part in the interesting services.

##### FENNY STRATFORD, BUCKS.

The Rev. Thomas Carter has accepted an invitation to take the pastoral charge of the Baptist church at Fenny Stratford, after a laborious and successful probation of eighteen months, during which period, the cause has been considerably revived and strengthened.

##### NEW BRENTFORD.

The Rev. Thomas Smith, of the Baptist Mission House, has accepted an invitation to the pastorate of the church assembling in the Market-place Chapel, New Brentford, Middlesex, and has entered on his charge under circumstances of much encouragement.

#### RECENT DEATHS.

##### MRS. MARIA PICKERING.

Died at Coventry, on Lord's day evening, March the 30th, Maria, the wife of Mr. John Pickering, in the thirty-third year of her age. For fifteen years she had been a consistent disciple of Jesus Christ, and was a member successively of the baptist churches at Coventry and Attleborough.

##### MRS. SEARLE.

The redeemed and happy spirit of Mrs. Sarah Searle of Denmark Hill, Camberwell, departed to its heavenly rest on Lord's day, March the 30th, 1845, after a lingering illness of some months, during which, he to whom she had dedicated her life was her comfort in pain and sorrow.

##### MR. JOHN KEED.

Mr. Keed died April 3, 1845, in the sixty-third year of his age. He was thirty-five years a member, and thirty-two years a dea-



con of the baptist church at Lynn, now under the pastoral care of the Rev. J. T. Wigner. His decease is a very great loss to the church and congregation with which he stood so long connected. Through divine grace he sustained an honourable and useful career, and the lustre of his piety shone forth and attracted others.

MRS. NASH.

Died at Shefford, Beds, on the 25th of April, 1845, at the advanced age of eighty-eight, Mrs. Nash, a valued member of the baptist church in that place.

MR. HENRY AVERY.

Mr. Henry Avery of Hackney, who died on Wednesday the 26th of April, was greatly afflicted from the age of ten to that of his death, twenty-seven; but his affliction was borne with much fortitude, calmness, and resignation. When about eighteen years of age, he was besought by his sister to seek an interest in the Redeemer, and, with this end in view, to study the scriptures. This he did not appear to relish at first, but after some time, he said, "Mary, I intend reading the New Testament attentively, and judging for myself." Happy they who have sisters to give such advice, and who are wise enough to act upon it when given! He did so, and before he came to the end of the book, the Lord blessed the reading of it to the conversion of his soul. He afterwards visited Folkestone, where he associated with Christians of different denominations, and took an active part in the cause of Christ in various ways. At this place he was baptized by the Rev. J. Clark, at Millbay, and afterwards joined the church at the Uphill of Folkestone, having been received at the formation of that church, November, 1842; and he is the first of its members who has been called from the church militant to the church triumphant.

## MISCELLANEA.

### SOCIETY FOR ASSISTING TO APPRENTICE THE CHILDREN OF DISSENTING MINISTERS.

It is probable that many of our readers are as ignorant of the existence of this valuable institution as we were ourselves till within the last three or four weeks. A copy of the Report having been forwarded to us, we have pleasure in saying, that it appears to have strong claims to public support. Its object is to furnish sums, not exceeding twenty pounds each, towards premiums to be given in apprenticing children of dissenting ministers of evangelical sentiments. A subscription of five shillings constitutes a member for one year, or a donation of five guineas a member for life; and each member is entitled, at a half-yearly election, to vote personally or by proxy, for as many candidates as there are vacancies, or, if he prefer it, to give the same number of votes to one candidate. Double the amount of contribution entitles to double privileges. Ministers making collections are also entitled to votes.

The society has been in existence fifteen years, and twenty-four children of baptist ministers have partaken of its bounty. Mr. Alderman Challis is treasurer, and C. J. Metcalfe, Esq., of Roxton House, St. Neots, and the Rev. E. Mannering, Blomfield Street, Finsbury, secretaries, by whom further information will be cheerfully supplied. We recommend it very cordially to the attention of our friends.

### MARRIAGES.

At the particular baptist chapel, Smarden, April the 14th, 1845, by the Rev. W. Syckelmoore, Mr. STEPHEN SPRINGETT, to Miss MARY COOK, both of Smarden.

At the baptist chapel, Wallingford, May the 13th, by the Rev. Joseph Tyso, Mr. GEORGE SHERMAN, to Miss JANE DAY.

At Salem Chapel, Wellingborough, Northamptonshire, by the Rev. Mr. Thomas, May 13, Mr. JAMES BRAWN of Kingstead, to Miss MARTHA WRIGHT, daughter of Mr. Joseph Wright of Wellingborough.

## CORRESPONDENCE.

### ON THE ALTERATIONS IN THE CONSTITUTION AND RULES OF THE CHRISTIAN INSTRUCTION SOCIETY.

*To the Editor of the Baptist Magazine.*

MY DEAR SIR,—The Baptist Magazine appears to be the most suitable medium for calling the attention of our own section of the church of Christ to certain alterations in the constitution and rules of the Christian Instruction Society, which were somewhat hastily adopted at the recent annual meeting. On this subject, the Rev. J. H. Hinton, who moved one of the subsequent resolutions,

remarked, "An alteration has been made this evening in the constitution of this society, which may turn out to be of some considerable moment. Without having had much time to consider it, I hope that I shall be excused if I say that my own feelings are not carried along with it. I doubt whether it would not have been better to have laid it before one meeting, and decided it at another; but the resolution has passed, and more cannot now be said on the topic. It has always been to me a pleasing feature of this society that it confined itself to spiritual instruction, and left the diffusion of charity to other associations."

In these sentiments I fully concur, and seeing that many of our churches in the metropolis are connected with this society through their auxiliaries, and seeing it is sought to connect the country churches also with this institution in a similar way, its altered constitution and laws come very properly under discussion, and, I think, are of such a nature as to demand our serious consideration.

What, then, is the chief alteration which has been introduced? It consists in the recognition of the distribution of *charity* as one of the objects of this society. Hitherto, agreeably to its title, the sole object of the society was, "the advancement of evangelical religion amongst the inhabitants of the metropolis and its vicinity." According to the revised rule passed at the annual meeting, the words, "and Christian charity" are added after the words, "evangelical religion." Rule III., as revised provides, "That Christians of both sexes in church-fellowship, who enrol themselves as its agents, consent to its regulations, and participate in its works of instruction or *charity*, shall be members," &c. In a similar strain, Rule V., as revised, provides, that "its members, where practicable, shall be associated in particular districts to fulfil its varied works of usefulness, &c. The want of such associations, however, is not to preclude the efforts of every enrolled member to further the cause of Christian instruction and *charity*." These quotations from the revised rules, taken in connexion with the fact, that in the original rules of the society, the word *charity* does not once occur, nor is the thing once recognized as an object of the society, will show that it is proposed to convert it into a society for Christian instruction and charity, or almsgiving; and its title, to agree with this alteration, should henceforth be, "The Christian Instruction and Benevolent Society."

We are confirmed in this view by the statement made in the Report read at the annual meeting, in which it declares, that one object of the alterations is, "to give greater prominence to the temporal relief of the poor, obtained through the instrumentality of the visitor, and to recognize this as one of the objects of the society, without interfering with the present understood arrangement, that such relief be obtained through, but not administered by the visitor." From the way in which this is worded, one would be led to conclude that some "prominence" had already been given to the temporal relief of the poor in connexion with this society, and that there was an understood arrangement that such "relief be obtained through, but not administered by, the visitor." I know not where the evidence of these things is to be found, and I must say, that the entire sentence looks too much like a gratuitous assumption, designed to afford a pretext for

present proceedings. I find, indeed, a resolution appended in some of the reports to the original rules of the society, but this resolution, bearing date, May 3, 1831, does not make the slightest reference to the distribution of charity. All that it contemplates is, "to render assistance to local societies in the country," in accordance, of course, with the original rules of the society, which does not contemplate giving of alms at all, but simply the impartation of Christian instruction. How members of the Christian Instruction Society, and such all our visitors are to become, are to "participate in its works of charity," and how they are "to further the cause of Christian charity," without personally administering temporal relief, does not clearly appear. One thing is certain, that no such clause exists, in the revised rules (nor, indeed, would it be tolerated for a moment, that the hands of the Christian instruction visitor should be tied so that he could not give temporal relief where circumstances required it, and he was able and disposed so to do.) On the contrary, as no agency is provided or recognized in the revised rules for the distribution of temporal relief distinct from the visitors, and as the future operations of the society will be governed by these, and not by a stray passage in the reports, if temporal relief is afforded under the auspices of the society, it must be by the visitors themselves.

But, sir, in order that your readers may perceive the animus of these revised rules, it will be necessary to inform them that the recognition of the distribution of temporal relief as one of the objects of this society is only the imperfectly developed germ of a grand scheme for aggrandizing it, and placing at its disposal means by which it may emulate the church of England in feeding the poor in order to attach them to their own ecclesiastical system. I speak conscientiously and deliberately when I say that such is the course, the ignominious course, in which it is sought to embark us. In the month of February last, I, in common with other members, superintendents, and secretaries of associations in connexion with the society, received a circular signed by John Blackburn and John Pitman, secretaries, in which they say, "The committee of the Christian Instruction Society have been engaged for some time past in the consideration of the depressed state of the institution, and of the means by which its interests may be revived and extended. At length, the following resolutions were prepared, and have been adopted, which we transcribe for the information of all our associations.

"I. That it appears to this committee, now specially summoned to consider the same, that there exists at present a combination of circumstances which requires that the constitution, plans, and operations of the Christian Instruction Society



should be revised and enlarged so as to secure the following results :—Result 3. To bring, if practicable, into one organization, for correspondence and co-operation, the various sick and other benevolent societies that exist in the congregations of this metropolis, which can act with the Christian Instruction Society, by which greater usefulness might be secured, frequent imposture detected, and a complete return of the charity of these churches to the poor be brought out. Result 4. To give greater prominence to the temporal relief administered by this society in its constitution and laws, and to provide for its extension in all practicable ways.

"III. General rule adopted by the committee, That the secretaries be empowered to open a correspondence with the committees of sick and other benevolent societies to ascertain whether they would be disposed to join a confederation of such institutions with this society."

"In pursuance of these objects," the circular goes on to say, "the sub-committee prepared a draught of the revised rules of the society, which we insert in a parallel column with the original rules, that you may see where and to what extent it is proposed to modify our existing code, at the annual meeting in May next." Then follow the original and revised rules in parallel columns; the revised rules being essentially the same as those passed at the recent annual meeting.

The committee having already adopted the resolutions by which they pledged themselves to seek the alterations specified in the general resolutions, of the constitution, plan, and operations of the Christian Instruction Society, proceeded to call an aggregate meeting of the ministers, superintendents, and secretaries of the associations connected with the society, to confer with them respecting the revised rules previously to their being submitted for adoption at the annual meeting. At this conference, or consultation, held at the Congregational Library, Tuesday evening, March the 4th, the Rev. J. Blackburn having explained the nature and design of the alterations, a friendly discussion ensued, in the progress of which a strong opposition arose against the proposed alterations, more especially against the obvious, though on the part of those who favoured it, denied design, of amalgamating our various sick and other benevolent societies with the Christian Instruction Society against making an annual, and, as it was deemed, ostentatious display of the sums expended by the churches in charity; and, in short, against recognizing the distribution of temporal relief at all as one of the objects contemplated by the Christian Instruction Society. The more the affair was canvassed, the more objectionable did it appear; until at length it came out that some of the committee were equally opposed to these alterations, and that Mr. Pitman himself was reluctantly compelled to differ from his esteemed pastor as to the desirableness of introducing them.

Having to attend a committee elsewhere, I was obliged to leave the meeting before the close, but I afterwards learned from two of

the brethren who remained, that Mr. Pitman intimated to the meeting, that after the expression of opinion which had taken place, it would not be deemed advisable to press the proposed alterations. Feeling, as I did, rather strongly on the subject, I wrote a note, couched, as I thought, in respectful language to the Rev. Mr. Blackburn, requesting to know whether the proposed alterations were abandoned by the committee. Not receiving a reply, I subsequently called at Mr. Blackburn's residence, but he was from home. Still my reverend friend did not deign to communicate with me; and not wishing further to intrude myself upon him, I was content to think that the matter would be permitted silently to drop.

After this, I must confess that I was surprised and pained that, without any further conference with the ministers, superintendents, and secretaries of the associations, the revised rules, which had been so strongly objected to, were, without any essential alteration, brought forward at the annual meeting, and without any explanation, except the very imperfect one contained in the report, put by the chairman and passed.

Omitting, however, any remarks one might be justified in making on the impropriety of such modes of proceeding, more especially in connexion with the sacred cause of our adorable Redeemer, I wish to call the attention of your readers who already are, or who are likely to be, affected by them, to the nature and tendency of these alterations. Are they or are they not, prepared to approve of them, and to co-operate with the committee of the Christian Instruction Society in carrying them into effect? Let it be remembered that although the paragraph which pointed most directly to the nature and tendency of the proposed alterations has been struck out from the revised rule as first proposed, No. V., to the effect, that "associations already organized for the visitation and solace of the sick and destitute poor, whose principles accord with those of this society, may act in accordance with this society;" yet the general resolutions adopted by the committee as the basis of these revised rules, and in the spirit of which they will be carried out, still remain on the minute book of the society, and will therefore be reckoned as fundamental principles in its future proceedings. So, at least, we must conclude, till we are informed to the contrary: and this being the case, I affirm, that the revised rules, as passed at the public meeting, open a wide and effectual door for securing the very obnoxious results, as I hold them to be, specified in the self-adopted, but unsanctioned resolutions of the committee.

Are, then, I ask our several ministers and churches, are our Christian instruction friends and visitors prepared to sanction and to carry into effect these alterations? Are they pre-

pared to recognize the Christian Instruction Society as an institution for the distribution of temporal relief to the thousands of sick and destitute poor in our metropolis and elsewhere, as well as for affording them Christian instruction? Are they prepared to take with the committee and secretaries of the society this first step in that course of aggrandizement which is unfolded in the resolutions of the committee? Are they prepared, with alms in the one hand and tracts in the other, to practise among the poor the same system of spiritual bribery which is now so extensively practised by the church of England? Are they prepared, by such doubtful measures, to raise the Christian Instruction Society in importance? Are they prepared to recognize the distribution of temporal relief at all as one of the objects of the Christian Instruction Society, or are they of opinion that this department of Christian benevolence should be kept as it has hitherto been kept, quite distinct from this society, and the agents of our various sick and benevolent societies be left to do their work of beneficence like the soft rain that falls upon us, unheard, and is unknown except by the smiling verdure and beauty with which its descent is followed?

For my own part, I say, let us go on as we have been going on, in our scriptural and unostentatious endeavours to promote the great work of Christian instruction among the poor, ignorant, and meaner population in our several neighbourhoods, only with increased faith, zeal, diligence, and devotedness; whilst by more earnest prayer, in connexion with a closer walk with God, we seek to bring down a larger measure of blessings on ourselves and on our exertions. Here, then, for the present, Mr. Editor, I leave the subject with you and your readers, earnestly inviting their attention to a matter of great practical importance, in which very many of us are interested, and which will, in all probability, seriously affect, either for good or for evil, the cause which is dear to all our hearts—the cause of our adorable Redeemer, and the welfare of immortal souls. By inserting these remarks, you will much oblige,

My dear sir,

Yours sincerely,

R. W. OVERBURY.

5, Wakefield St., Brunswick Sq.,  
May 14th, 1845.

#### EDITORIAL POSTSCRIPT.

Several instances have occurred lately, in which fictitious intelligence has been forwarded to us with forged signatures. An account of the death of Mrs. Lambert, in our number for March, and one of the death of Mr. Savage, in our number for May, both of

whom are represented as valued members of the church at Portsea under the pastoral care of the Rev. Charles Room, appear to have been of this character, as Mr. Room assures us that they were not forwarded by him, and that neither he nor his friends know any thing of the persons whose removal they are represented as deploring. Some years ago we dealt leniently—too leniently perhaps—with some whose attempts to impose upon us we detected; but it seems to be right to say now, that in future, should the perpetrators of such wickedness be discovered, they may depend on public exposure.

A gentleman of our denomination in the north of England has adopted a new and effective plan for directing the attention of the more intelligent classes of the community to the scriptural mode of baptism. He has offered a prize of a thousand guineas—a sufficient premium to interest men of first-rate talent in all parts of Europe—for the best oil painting, giving a faithful representation of the immersion of our Lord in the Jordan by John the Baptist. The competition is to be open to artists of all nations; and full particulars for their guidance are about to be published. It may suffice for the present to say that the size of the picture is to be not less than twelve feet by ten; that two years are to be allowed for its execution; and that after its completion it is to be exhibited to the public in the metropolis.

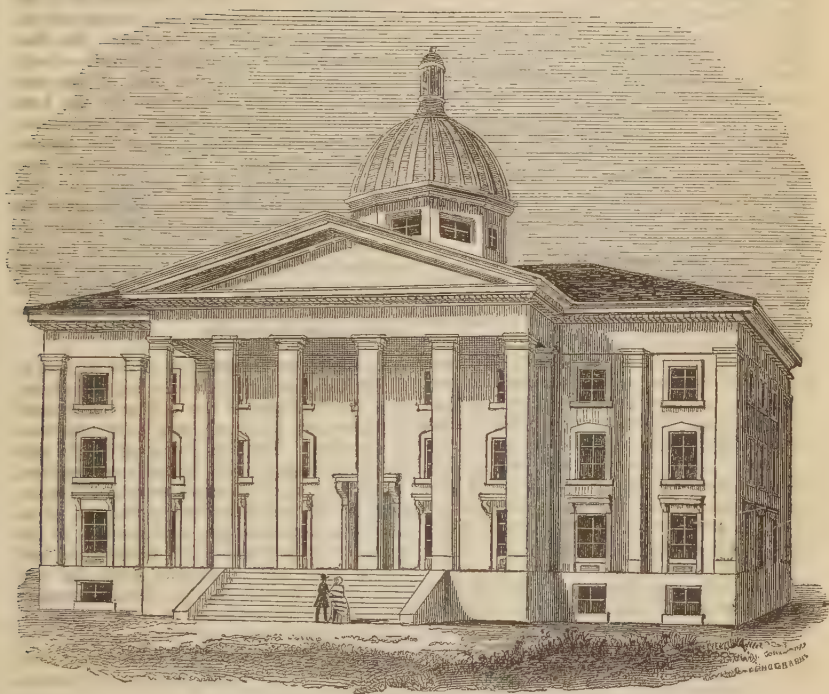
In the recent transference of Serampore to the British government, we are happy to learn that the interests of the college established by Carey and his coadjutors have not been overlooked. The first proposals for the sale of the settlement were under consideration, when the king of Denmark sent out instructions to his representative to require as an additional condition the confirmation of the college charter given by his predecessor, and all the rights and immunities which his majesty had bestowed upon it. To this proposal the British government at once acceded, and a specific article has been inserted in the treaty which provides for the continuance of all the privileges which the Danish government had granted.

It has come to our knowledge that a few gentlemen are anxious to avail themselves of Mr. Knibb's present visit to obtain his likeness. A good oil painting by an eminent artist is contemplated, and from this we believe an engraving will be taken which may be sold for about half a guinea each copy. We are not authorized at present to make any communication on the subject, but any of our readers who are anxious to secure copies of the engraving will, we doubt not, obtain information respecting it, if they apply to the secretary of the Baptist Missionary Society.



# THE MISSIONARY HERALD.

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## BAPTIST COLLEGE, MONTREAL.

The cost of this building, with that of the requisite furniture, will be, it is expected, about £5000 sterling. About twelve hundred pounds were collected for the purpose in this country several years ago, and expended in the purchase of land, portions of which have been sold off very advantageously, leaving the site of the college free. Towards the remainder of the expense contributions have been made in Canada; and the Committee of the Canadian Baptist Missionary Society, under whose superintendence the erection is proceeding, will very thankfully receive donations from British friends towards their important undertaking.

## HOME PROCEEDINGS.

## GENERAL MEETING.

The General Meeting of the Subscribers to the Baptist Missionary Society was held on Tuesday, April 29th, 1845, at 10 o'clock.

J. L. Phillips, Esq., of Melksham, having been called to preside, requested the Rev. Samuel Nicholson, of Plymouth, to open the business of the Meeting with prayer.

The Secretary laid on the table the Reports of the Committee and of the Treasurer for the year. The Minutes of the Committee for the year were then read, and various questions asked in reference to matters of business, and answers given.

The Meeting then proceeded to the nomination of the Members of the Committee. The list being completed, and the ballot taken, scrutineers were appointed to examine the papers.

The Secretary then read, on behalf of the Committee, the following resolutions; and the Rev. W. Knibb, of Jamaica, having addressed the Meeting, it was unanimously resolved, on the motion of the Rev. Dr. Hoby, seconded by Henry Kelsall, Esq.

I. That this meeting has heard, with much regret, of the difficulties under which the baptist churches in Jamaica are now suffering, in consequence of the heavy debts upon their chapels and other mission premises;—debts which unforeseen circumstances, tending to depress the people and to impair their resources, have prevented them from discharging.

II. That as these debts, amounting to about £18,000 (exclusive of the debts on school houses, which amount to £2500 more), were all incurred in the erection of chapels and mission premises, now in trust for the baptist denomination, and nearly all previous to the declaration of the pecuniary independence of the churches; it is desirable that a grant of £6000 should be made to the brethren in Jamaica: with the earnest recommendation of this meeting, that the churches themselves should make an extra effort to pay off a further part of these debts, and with the expectation that, thus aided, they will be able to provide for the support of the Institution at Calabar, and for the extension of the gospel in destitute parts of the island.

III. That the Committee be authorized to make such grant on the following conditions:—

(1.) That it be appropriated to the payment of such debts only as have been incurred for the erection of chapels, and other mission premises, now in trust, or about to be placed in trust.

2) That the acceptance of this grant be regarded as a full and final discharge of all claims whatever, on the part of the brethren in Jamaica, on the Baptist Missionary Society, except as hereinafter provided; viz. That the salary of the present Theological Tutor at Calabar be not affected by these resolutions; and that, in case of the return to this country, through ill health, of any missionary sent out or taken up by the Society previous to May, 1840; or in case of the decease of any missionary, so sent out or taken up, such missionary, or his widow and orphan children, will be regarded as standing in the same relation to the Society as any missionary or any missionary's widow and orphans;

that is, the Committee will "regard each case as it occurs, considering the claims of the parties, and the circumstances of the Society."

(3.) That a copy of the conditions of this grant be signed by at least three-fourths of the brethren in Jamaica, who have been recognized or assisted by the Society, in testimony of their concurrence, and forwarded to the Committee. On receiving this copy the amount may be drawn for in such sums, and for such churches, as the brethren, at a united meeting to be convened for the purpose, may direct; a list of the drafts being sent home duly signed by the chairman and secretary of the meeting: a majority of three-fourths of the brethren present being essential to the validity of such vote. In case part of the grant is appropriated to any premises not yet in trust, the bill must not be drawn till the trust-deed is executed and enrolled, and the Committee are advised of the fact.

IV. That on receiving a copy of the foregoing resolutions, signed by at least three-fourths of the brethren, as specified in condition No. 3, the Committee be requested to forward a copy of it to each of them with an announcement, to the effect that it contains the final decision of the Committee in reference to the position and claims on the Society of all the brethren in Jamaica.

V. That in order to obtain donations towards the amount required, and towards the general funds of the Society, Mr. Knibb be requested to spend a little time in England, and to visit different parts of the country, to lay the state of the churches in Jamaica before the friends of the Society.

VI. That as the necessities of the brethren are urgent, the Committee be empowered to obtain a sum not exceeding £6000, and to advance the same as provided in the foregoing resolutions, and after repaying so much of it as may be collected for this special object, to charge the balance as a debt due by the Society. The Committee are also hereby empowered to guarantee, in behalf of the Society, the interest and the repayment of the principal.

On the motion of the Rev. James Sprigg, M.A., seconded by the Rev. I. M. Soule, it was resolved that W. B. Gurney, Esq., be respectfully requested to continue his services as Treasurer:



On the motion of the Rev. William Brock, of Norwich, seconded by the Rev. C. E. Birt, M.A., of Wantage, it was resolved that the Rev. Joseph Angus, M.A., be respectfully requested to continue his services as Secretary.

On the motion of the Rev. Joseph Angus, M.A., seconded by the Rev. Dr. Murch, resolved that G. T. Kemp, Esq., George Gould, Esq., and Charles Jones, Esq., be Auditors for the year ensuing.

The following names were brought up by the Scrutineers as the Members of the Committee for the ensuing year.

Rev. JAMES ACWORTH, M.A.	Bradford.	Rev. JAMES HOBY, D.D.	London.
Rev. JOHN ALDIS	London.	Rev. WILLIAM H. MURCH, D.D.	London.
JOSEPH H. ALLEN, Esq.	London.	Rev. JAMES P. MURSELL	Leicester.
Rev. CHARLES M. BIRRELL	Liverpool.	JOHN PENNY, Esq.	London.
Rev. CALEB E. BIRT, M.A.	Wantage.	SAMUEL M. PETO, Esq.	London.
Rev. SAMUEL BROWN	Loughton.	THOMAS PEWTRESS, Esq.	London.
Rev. WILLIAM BROCK	Norwich.	Rev. GEORGE PRITCHARD	London.
Rev. FRANCIS A. COX, D.D., LL.D.	London.	Rev. ROBERT ROFF	Cambridge.
Rev. THOMAS S. CRISP	Bristol.	Rev. JOSHUA RUSSELL	London.
JOHN DANFORD, Esq.	London.	Rev. ISRAEL M. SOULE	London.
Rev. J. MORTLOCK DANIELL	Ramsgate.	Rev. JAMES SPRIGG, M.A.	Ipswich.
Rev. BENJAMIN DAVIES, Ph. D.	London.	Rev. EDWARD STEANE, D.D.	London.
Rev. JAMES EDWARDS	Nottingham.	Rev. CHARLES STOVEL	London.
BENJAMIN GARDINER, Esq.	London.	CHARLES S. TOSSWILL, Esq.	London.
Rev. BENJAMIN GODWIN, D.D.	Oxford.	JOSEPH TRITTON, Esq.	London.
Rev. SAMUEL GREEN	London.	Rev. FREDERICK TRESTRAIL	London.
Rev. WILLIAM GROSER	London.	Rev. WILLIAM UPTON	St. Albans.
Rev. JOHN H. HINTON, M.A.	London.	JAMES WHITEHORNE, Esq.	London.

Resolved that the cordial thanks of this Meeting be presented to J. L. Phillips, Esq., for kindly presiding on the present occasion.

## PUBLIC MEETING.

On Thursday, May the first, a Public Meeting was held in Exeter Hall, at which George Foster, Esq., presided. The speeches delivered on the occasion gave great satisfaction to a numerous assembly, and we regret that our limits will not allow us to place on record a just representation of their excellence. They have, however, appeared more fully in the columns of the Patriot and the Nonconformist. After prayer by Mr. Acworth, the Chairman delivered a pertinent address.

Christianity, said the Chairman, is essentially a missionary system. From the time of the apostles downwards, this has been its peculiar characteristic. Its strength and its power consist in making constant aggressions on the kingdom of darkness. It must rejoice the hearts of all who have hearts to contemplate the present state of things, that there is something like a genuine union among Christians, at least in reference to the cause of evangelical missions. The object of Christian missions is the elevation and happiness of mankind. It is by the light of revelation that the world must be renovated. God is a Spirit—and that single idea as revealed by the Great Teacher himself when he sat upon the well of Samaria, has done more for the world than all the burnt-

offerings and sacrifice, and than all the philosophy of Greece and Rome. The responsibilities that press upon the present generation are almost fearful to contemplate. I cannot think that this great cause will be suffered to languish for the want of due and vigorous support. It is not by the increase of fleets and armies that this great work is to be accomplished, but by "My Spirit," saith the Lord. It is by diffusing the light in the world that we must raise men from the degraded state in which they are found. Missionaries have in past centuries gone forth from different countries of Europe, but their object has been to gain blind disciples rather than enlightened converts. A gracious providence has unlocked to us the mysterious secrets of nature. We are now ready to fly

with angel-speed across land and ocean. Providence has seemed to open her lap of blessings at our feet. We have every requisite for the prosecution of this great work, and awful will be the account should we not prosecute it with that vigour and success which are within our power. I am old enough to remember that Elijah of the Christian church, the Rev. Andrew Fuller. I have heard his voice in the north of England—that mellow, full-toned, solemn voice—calling the religious hosts to prepare for that great work that we have lived to see prosecuted with so much success in our day. I trust that we shall be worthy successors of the great and holy men that commenced this great cause in our own denomination. Let us, then, gird ourselves afresh to the work.

Mr. ANGUS then read an abstract of the Report, an outline of which was furnished in our last number.

Dr. GODWIN: It is very gratifying, to be permitted by a kind and gracious providence again to assemble upon such an occasion as the present, and in such circumstances as these. It is delightful to retire for a season from the turmoil and strife of the world, to contemplate objects of greater grandeur, of more permanent interest, and of holier influence upon the mind. While opposing principles and parties are struggling for the ascendancy with fierce and noisy vociferation, we meet as followers of the Prince of Peace—we meet to contemplate the interests of the gospel of peace—to aid in extending that kingdom whose blessed characteristics are righteousness, and peace, and joy, in the Holy Ghost. It is not always in such a state as that in which we live, that pleasure and duty are combined. They are frequently found adverse, but in the present instance, they both happily unite; and, while we recognise our obligation of followers of the Redeemer, to consecrate ourselves, our time, our capabilities, to his service, I apprehend there are none who enter into the spirit of such engagements and meetings as these, who can retire without saying "It has been good for us to be here." When I look at those who surround me, I behold the interesting sight—not of men of science merely—not of those who have embarked with vigour and zeal in the secularities of the world—but ministers of the Saviour, whose great object was to bring glory to God upon the earth, and to promote peace and good-will towards man.

With some of these I have had the pleasure of acquaintance for more than a quarter of a century; with several of them I have had the happiness and honour of working in missionary efforts, and in promoting the great objects we have in view. It is pleasing, also, to see that upon this platform, while there are those who were personally acquainted and co-operated with Fuller, Ryland, Sutcliff, Saffery, and others of the same stamp, who have gone

to their rest, there are also others, junior brethren rising up, imbued with the same spirit. And if I may be permitted to say it, it is with no small pleasure that I see you occupying this place—an old friend of the north, with whom I became acquainted in missionary undertakings, and the hospitality of whose roof I shared: and it has rejoiced my heart to mark the growing interest that you have exhibited in missionary undertakings. And is not the present assembly a gratifying and exhilarating sight? Here I see before me those who are met together in one place, and with one accord. I see, by the benevolent attention which beams from your countenances, the interest that is taken in the object which we have in view. Here I see both sexes, and not a small number of those who lingered last at the cross, and were among the first at the sepulchre. Here I see the aged and the young; and I am reminded of what we sometimes sing—

"To Thee the hoary head  
Its silver honour pays,  
To Thee the blooming youth  
Devotes his brightest days;  
In every age their tribute bring,  
And bow to their all-conquering King."

But my principal object in rising is to move—

"That the Report, of which an abstract has been read, be received; and that this meeting, deeply sensible that the glorious results of any human agency must be attributed to that Saviour whose presence is specially promised to his servants in teaching the nations, would ascribe to Him, through the Holy Spirit, all the success with which he has favoured the Baptist Missionary Society, and other kindred institutions."

This Report is a document which deserves a wide circulation and a general perusal. It is the history of our missionary annals for a year—it is a despatch of a part of that host who are going forth, under the banner of the cross, to subjugate the world to the allegiance of the Saviour—it is a sketch of a campaign, in which enemies have been met, difficulties have been overcome, and conquests have been achieved. They have not been, indeed, the conflicts of the warrior, with confused noise and garments rolled in blood. The victories which this Report records are the victories of the truth over error, of virtue over vice, of Christianity over all the debasing superstitions and abominable idolatries with which it has come in contact. The fields of labour to which the Report refers, lie wide asunder—oceans roll between them, and they are in different hemispheres; but mind is more active than steam; and thought can travel swifter than railways, and without the extraordinary puffs, and unearthly screams, and subterranean passages—those emblems of the valley of the shadow of death. We can at once, taking this document as our vehicle, travel to the ends of the earth—traverse mountains, and cross oceans, and come back, in a short half-hour, in peace and safety. We

are first conducted to the East, the first scene of our missionary operations, and there, amidst crowded cities and swarming populations, where every thing is on a large scale—where their mountains have a higher elevation, and, their rivers a wider expansion, and even their superstitions have an enormity and a gigantic stature above those of any people on the globe. There we see bands of missionaries labouring with indefatigable zeal, from the metropolis of our oriental empire—tracing the course of the Ganges up as far as Delhi, once the seat of empire. In various other parts of Hindostan, also, are they busily and earnestly employed ploughing, harrowing, sowing the precious seed, and cutting channels in which the water of life may flow, to irrigate the boundless plains of India. We linger not here. Immediately we are directed westward; and, crossing the Indian Ocean, and even the continent of Africa, we come to the western coast of that deeply degraded and much injured continent. There, where the slave-dealer and the traffickers in human flesh and blood have often been found—there we see the messengers of peace making lodgments—in the island of Fernando Po—travelling to the continent, and opening into the interior. And not the least interesting feature in this is, that we see among them the sable descendants of Africa themselves, coming from a place where they once were held in bondage, imbued with the love of their fatherland, and still more with the love of the glorious gospel, desirous of conveying to the bleeding wounds of Africa the leaves of that tree which are for the healing of the nations. And, leaving this, we again, in this vehicle in which we are now travelling, cross the wide Atlantic, and come to that interesting group of American islands called the West Indies, for which nature has done every thing to beautify and enrich them, and man has done every thing to degrade and debase them. Those islands, especially Jamaica, resounded with the lash, and the clanking of the slave chain, and the shrieks of tortured humanity: but Christianity went to bind up the broken-hearted, and to proclaim liberty to the captive; and peace, and order, and industry went in her train. Christianity found them slaves—Christianity brought the truth—and the truth has made them free. Not lingering here, your Report again conducts us to the continent of America, and rapidly proceeds across the United States, northward, up to Canada; and, abolitionists as we are, we may venture, in this invisible way, to cross even the southern states of America. And there, in the Canadian provinces, whither the redundancy of the population is constantly pouring out its numbers, we see the banners of the cross move forwards; and may success attend them, and may a merciful Providence avert that ominous presage which at present gives some alarming apprehensions,

and be it our prayer—"Scatter thou them that delight in war." But we must come home; and we will just visit France, guided by your Report, and see an effort made there to evangelize a portion of that great community. And at home there are some circumstances which are very pleasing—pleasing it is even to find that the annual contributions are so truly liberal. The time was when a man, whether rich or poor, thought he did very well if he gave his guinea. I rejoice to hear of the £100, or the £150, or the £50 annual subscriptions; and may a gracious Providence reward them tenfold into their own bosoms for this liberality. Your Report is not of an un-mixed character: there are lights and shadows in it; but such is the very nature of human life. And, indeed, if we look into those missionary annals—I was going to say, into that divinely-inspired missionary Report, the Acts of the Apostles—we shall find the same characteristics, the same difficulties mingling with the same success. And can our missionaries—the true successors of the apostles—can they expect to be exempt from difficulties which their predecessors so largely shared? It struck me as very remarkable, on hearing the Report read, that the difficulties are very much of the same kind. Do our missionaries complain of a want of success in any instances? So did they. The apostles themselves had sometimes to mourn over the instability of their converts; they had to contend with a heathen superstition and abominable idolatres, and likewise with the speculations of philosophers. And this is just the same now with our missionaries. In India they have to conflict with the prejudices generated by a gross, a sensual, and an hereditary polytheism; and when they are driven from these points, they take refuge in the metaphysical subtleties of their Vedahs, and oppose our missionaries in this way.

S. M. Peto, Esq., said: In rising to second the adoption and circulation of the Report so ably moved by our esteemed friend, Dr. Godwin, I would first express my conviction that its contents have been most gratifying. "The Lord hath done great things for us, whereof we are glad;" and it was well and truly expressed: "Divine mercy hath followed with an influence as mighty as it hath been gentle, and crowned our efforts with encouraging success." There are some points which have occurred to me on its being read, which I desire briefly to refer to, and in the order in which they stand. The first is the decease of Mr. Daniel, long known as a faithful and devoted missionary to Ceylon; and here, amidst the feeling of painful regret, arises one of truest pleasure. The sum presented to his bereaved family shows how, amidst devotion to his work and unwearied zeal, he exhibited that gentleness, kindness, and singleness of purpose, which won the hearts of many around him. The Society appears, in India, to



be continuing its efforts in the most important work of translation, and, during the year, 54,760 volumes of the word of life have been printed, and 50,000 circulated; and, of 312,000 tracts sent out by the Religious Tract Society at Calcutta, one half has been distributed by your agents. Thus much has been done—may the Lord of the harvest cause the good seed to bring forth a hundred fold. In India, it appears, we now number twenty-four churches and 914 members. But here, while I would delight to call your attention to all that is gratifying, I must refer to some statements in the Report most painful and distressing in their character. I will read to you the passages. . . . . While we read these passages we cannot but reflect, can this be the society of our own country for the propagation of the gospel? Can it be that the essential doctrines of popery have so impregnated the established church of our country in all the deceivableness of unrighteousness, than in its outworks in distant India its hatred to evangelical protestantism is shown in perverting the minds of the disciples of the Redeemer from the simplicity of the gospel, and teaching instead thereof the doctrines and ordinances of man's devising. The Metropolitan of India, whom for years we all knew and esteemed as the Rev. Daniel Wilson, in his charge to his clergy, regrets the progress of heretical opinions, and laments the prospect of all hope of usefulness from the church to British India being blighted by their prevalence. The Bishop of Madras denies the statement of the Bishop of Calcutta as to the injurious tendency of the tenets referred to, and identifies himself with them. It will be in your remembrance that, about three years since, the Church Missionary Society placed its missionaries under the charge of the bishops of those districts in which they laboured. Soon after, a charge was made against a clergyman, a missionary to Mayaveram, of not preaching the doctrine of the atonement of Christ to the perishing heathen. He at once refused to acknowledge the power of the society to interfere in his ministrations, and appealed to the Bishop of Madras, who protected him, giving his judgment that the missionary was perfectly justified to withhold the doctrine of the atonement of Christ till the heathen were first enlightened to receive it. The committee of the society at home demurred to this decision, and appealed to the Archbishop of Canterbury, who confirmed the decision of the Bishop of Madras. Here we find the connexion traced up to the home episcopal authorities, and we find the preaching justified which held forth the sacraments instead of the Saviour—the withholding the blessed doctrine of the atonement from the poor perishing heathen—the substitution of their “laver of regeneration” for the sanctifying influence of the Holy Spirit. And I now ask you,

with all that is thoughtful, with all that is prudential before us, wherein the Propagation Society of England, *in thus teaching*, is to be preferred to the Propaganda of Rome? The latter for years we have had to contend with, though not with the funds now placed at its disposal. In a work on Tabiti, lately published by the Rev. Mark Wilks, I find that the sum placed annually at the disposal of the Propaganda of Rome is £166,500 for their mission to the heathen; add to this the means and state influence at the disposal of our own Propagation Society, and I ask you, can we—ought we—shall we remain passive? Is not this assailing our churches in India—a loud call to buckle on our armour—to contend for the faith once delivered to the saints—and to cry mightily to our Lord on their behalf? The time is now arrived when no man can remain neutral. He must show himself on the Lord's side, or on that of the prince of the power of the air. Do not the events of the last few weeks show how little is the Protestantism of statesmen worth, unless a man has the root of the matter within him; the alluring cry of expediency deceives him, and all the principles which have been his palladium are forgotten? The church may remain in “dignified neutrality,” fearing lest the strong man armed may despoil her of her goods. But we, brethren, rejoicing that we are not the children of the bondwoman, but the children of the free, must now call to our remembrance the cause of our protesting—the reason of our nonconformity—and, as good soldiers of Jesus Christ, enduring *all hardness*, being not weary in well doing, constantly remembering we shall reap if we faint not. But to return to the Report. In Ceylon we find 500 members in our churches; and the gospel preached in 218 villages. In Africa we find a goodly band of beloved brethren labouring with abundant encouragement. At Clurence, a church is already formed of eighty members, and contributing nearly sufficient for their pastor's support, and where an anti-slavery auxiliary society has been formed; thus showing again, where the power of the gospel is really felt, nothing more is required to ensure corresponding fruits being exhibited. Who can read Mr. Merriek's journal of his visit to the Cameroons mountains without feeling strongly that the Lord is prospering our African mission, and that this enterprise, undertaken in his strength, in simple dependence on his blessing, will, as in the Western islands, yield an abundant harvest. And here I can but momentarily recur to a meeting in this hall, for civilizing and evangelizing poor injured Africa. In the chair you, sir, now occupy, sat the Prince Consort. All that were mighty and honourable were there—all state-appliances were at their disposal. Science lent her aid, and great were the expectations entertained; but what were the results? As written with

a sunbeam—"Not by might, not by power, but by my Spirit, saith the Lord of hosts." No, our weapons are not carnal, but they are mighty through God to the pulling down of strongholds. The Dove, we trust, ere this has reached her destination; and, from a private letter now in my hand, dated the 16th of February, from Mr. Newbegin, she appears to have proved an admirable sea boat, and to have surpassed every thing they had met; and that Captain Milbourn and her crew were perfectly satisfied with her. This augurs well as to her meeting the wants of the interesting mission for whose service she is destined. And here I can but recur to the very interesting fact that our young friends have collected £500 for the expenses of the vessel for the first year, and that they have again engaged to collect for the same object next year. I can but desire, from my inmost heart, that my dear young brethren and sisters may be able to say, in sincerity and truth—

"Jesus sought me when a stranger,  
Wandering from the fold of God;  
He, to rescue me from danger,  
Interposed his precious blood."

Then will my dear young friends, with the love of God shed abroad in their hearts, redouble the value of their gift by earnestly seeking his blessing upon it. In Canada there is much that is encouraging, and the Committee, in the Report, express their confident belief "that here will be seen glorious results of labour in future years." In the summary we find the total number added to the churches during the past year is 2430 members, and that the total number is 38,649. And here I must for a moment pause. 38,649 brethren and sisters in Christ Jesus! Oh! that we could, when contemplating these subjects, view the things of time in the light of eternity! What should we then think of such results, and how saith the scripture are these things estimated in the realms of light? "Verily, verily, I say unto you, there is joy in the presence of God over *one* sinner that repenteth." And do the "ten thousand times ten thousand" of the angelic host thus rejoice over *one* sinner, and are *we* looking forward to their companionship through eternal ages? Then what should be our feeling in the retrospect of the last year's exertion? What should be our determination for the future? Let these thoughts weigh with us in looking to China. Here we have carried on a warfare in defence of a traffic, of which I cannot speak but in terms of unmeasured condemnation—but to which I would only refer as increasing our obligation, as a people, to send them the gospel. The door seems opened to us most providentially. No sooner is Hong Kong placed in our possession than our American baptist brethren seem to have taken the field; and the first two chapels ever erected in China are baptist; and to which, to his

honour be it spoken, Sir Henry Pottinger liberally contributed. Let us go forth in the same simple reliance on the grace of our God, and, as commanded, preaching his gospel fully to every creature; and as in Jamaica, so in China, "The wilderness and the solitary place shall blossom as the rose, and bring forth fruit abundantly." The distress of our sister churches in Jamaica has compelled our dear brother Knibb to visit us. The Society, in responding to his heart-stirring appeal, have felt constrained to vote £6000. Let not this necessary tribute of our love to them lessen our efforts for China. You will hear from our brother of an amount of injustice done to our free brethren in Jamaica, which made those of your subscribers who attended in Moorgate Street, on Tuesday, feel moved beyond expression; and I am sure you will see, with your Committee, that no course was left open to us but to meet the wishes of our brethren to the large extent named. Let me earnestly entreat you, dear friends, to respond to the call of your officers: they ask us but to begin with four missionaries for the 300 millions of China—they ask, are there not friends among us deeply indebted to the Saviour, anxious for the conversion of China? Let the amount of special contributions this day answer this appeal; and, if given in the spirit of "implicit dependence and fervent prayer," let us doubt not, dear friends, but that our God, even our own God, shall bless us, and the ends of the earth rejoice with us in his salvation.

Mr. NEWSTEAD, Wesleyan minister of Leeds (formerly a missionary to Ceylon), observed, he had been long a private admirer of the proceedings of this Society. Very long have I admired its gigantic efforts to spread the truth of Christ Jesus in one of its most permanent and abiding forms; I mean the translation of the holy scriptures. I had hoped last year to have had the privilege of attending this meeting, but was prevented by circumstances over which I had no control. I have, therefore, come to-day voluntarily, being called to London on another occasion, and have availed myself of a little opportunity of time to call in; and, knowing as I do many of the gentlemen around me, I feel great satisfaction even in voluntarily endeavouring to support this resolution, or rather testifying my extreme admiration of the whole proceedings detailed in the Report. I gladly do this, because I happen to be of another section of the church. The thrilling paragraphs which relate to the opening of a mission in China were to me delightful. I look with great anxiety upon that new world, where Christian missions open before the varied societies of this country. It is a matter to deplore, that there are no means to enter in by every society; for not only do we rejoice to hear that any good man's heart has been stirred up to give £6000 to commence a

mission there ; but we want to see similar stirrings in every section of the church ; and, though we want no endowments for missions—you will know my allusion—yet I trust it will be continually and perpetually endowed by the precious influences of the Holy Spirit, by the prayers of God's faithful people, and by the growing labour of the church as long as the church shall have a name. Most sincerely do I say, I would rather at this moment be in China, attempting to plough up the fallow ground of that country, than where I am. But our society is precisely in the situation of yours, except that we are a little more embarrassed with regard to that question. We would gladly embrace the opening, but it must stand over, while our operations in India are all but suspended, and Ceylon languishes, although we have laboured there a quarter of a century. I take leave to say, that I was a debtor to you many years ago: before you knew me by name I had the happiness and the honour to distribute some of the very first tracts of the holy scriptures—that is, the Gospels and the Acts of the Apostles—published at the press at Serampore. At that day they could not afford to give away the bible, and if they could it would have been difficult to carry it, so large was the type with which it was printed. The first bible that I saw in Ceylon occupied four quarto volumes ; but now, by the blessing of God on the genius of his servants, we have it in an octavo volume, in reduced type, and the children in the schools subscribe for it just as we do here, and a very similar order of things prevails generally. I am deeply sorry that you have to mourn the loss of a beloved missionary in Ceylon. I knew his predecessors : I was intimate with Mr. Chater and his respected family, and laboured with him for some years in entire harmony. I greatly rejoice that you can number 218 villages in your circuits there, and that you have gone to Kandy. That is not the capital of popery, but it is the capital of heathenism. We are trying to get to Rome if we can by any means, and send them back the compliment they would send to us. We have gone as far in France or Geneva planting Protestant missionaries (and we do not mean to relax, but to go to the gates of Rome, and within them if we can)—men who will carry the unadulterated gospel. We think that is the best mode of putting down popery—not persecuting or destroying Catholics, but endeavouring to guide them in the way of peace. We pity those who are misled by the doctrines of Rome, while we do not embrace the doctrines, and we will not consent to have them endowed. There is a fearful probability that it will be done, but it will not be done by the people of England. If the act should be carried, we will never acknowledge it has a national act. I rejoice to see the bulwark of protestantism within these walls ; and that, in

every society evangelically disposed, and who love the Lord Jesus Christ, there has been a feeling in unison with it.

Mr. TUCKER, of Manchester, rose to move—

“That this meeting, deeply impressed with the destitution of the heathen world—destitution made the more apparent by the success of this and other societies—would call upon the friends of missions to join in fervent prayer to the Lord of the harvest, that he would be pleased to qualify and send forth into the field more labourers, ‘for the harvest truly is plenteous, but the labourers are few.’”

When I remind this assembly that I was for a short time an agent of this Society in India, and have returned from that field of labour about four years, I feel that an apology is due from me for not having previously appeared at your annual meeting. My apology is one which I doubt not your kindness will accept—loss of health incurred in the service of this Society. Let me also assure you that it is only physical unfitness, not any, the slightest abatement of attachment to this mission, that prevents my returning to a post where I hoped to have spent my days. But being drawn up again from the mine into which I had too eagerly ventured, and forbidden to go down again, I am now very thankful for a very humble place among those who try to hold the ropes. You will not expect from one whose term of health in India hardly amounted to eight months, which was fully occupied by the duties of an English pastor, an account of his own missionary labours ; but it is something to have looked upon the field of labour. I need not describe to you Bengal, with its vast plains, its broad floods, its massive foliage, its myriad towns and villages, its teeming population, and still more numerous deities. It is altogether a strange and a striking land, not wanting in natural attractiveness, but dependent for its moral beauty entirely upon the exertions of the church of Jesus. It is a solemn fact, that while good men at home have been debating upon the question, whether or no the heathen can be saved without the knowledge of the gospel, your missionaries abroad never have any need to debate it at all. I mean to say they never meet with a man so sober, so righteous, so godly, as not to need the grace of God that bringeth salvation. Sometimes, indeed, they do encounter individuals whose faces they have never seen before, and who give some tokens of a renewed nature ; but upon inquiry, it is always some Christian book, or some Christian tract, or some communication in some way of Christian influence, that has been the instrument of the change. The law written upon the heart, if there remains any vestige of it, seems there at least as powerless for good as error itself—it makes none righteous, no, not one—it leaves all without hope, because all are without God in the world. It is something, too, to have looked upon your missionaries at their work



—to have observed the various means they are employing for the diffusion of the gospel throughout those provinces—to have seen Yates bending over his dictionaries—and Thomas over his proof sheets—and younger brethren busy in their schools and churches, or sallying forth to take their stand by the crowded thoroughfares, or to move to and fro among the denser throngs of festivals and markets. Was it not something, too, to have seen your missionaries retiring from their work to their reward. The affecting allusion made last Thursday to William Pearce, brought before me vividly the scene where I last beheld him. To hear his dying voice declare that he was a most unworthy servant of his Saviour, but, at the same time, that he found the Saviour infinitely precious, was no small privilege—and, then, when the presence of the converted Mussulman lit up his pallid countenance, to hear that Mussulman himself assure the British missionary of the presence of his Lord—this was something never to be forgotten. Since then you have lost other agents from your Indian field; and deeply do I regret, this day, that so few of you have had the opportunity of appreciating the loss you have sustained. I should omit a sacred duty, and deny myself a sorrowful pleasure, if I did not this morning mention, with most affectionate respect, the names of John and Mary Ellis, George and Sophia Parsons. The leading characteristics of those dear friends were not dissimilar; and if natural ardour and bright intelligence, sanctified by sweet and self-denying piety, be a fit qualification for a missionary, you could hardly desire agents more suitable than they. But they are gone; and now we have to season our regret at their departure with gratitude for the mercy that bestowed them, and with prayer to the Lord of the harvest, that he would send forth more labourers into his harvest. The chief of the few scenes I saw among the heathen, combined in a high degree the painful and the pleasing. It was painful to stand in a Hindoo crowd, at Churuk Poojah, and to see my fellow-man swinging round and round over our heads, the iron hooks buried in his living flesh while he was offering a vain oblation, or making a vain atonement; and, then, to look round upon the spectators and perceive that they regarded it, not as I expected—a most solemn act of their religion, but as a piece of amusing jugglery. But was it not pleasant to see a row of young men piercing the crowd—young men of the same clime and language—distributing, on every side, sheets in the Bengalee character, which told of a sacrifice well pleasing to Jehovah, and of precious blood that cleanseth from all sin? Those tracts were printed at your press. Those youths were instructed in your schools. It was painful to stand by the river at Dooga Poojah, and to see procession after procession following

image after image, to cast the clay figures of the goddess into the water, that her spirit might escape and mingle with the sacred stream. But was it not pleasing, on returning to one of our elder missionaries, to be told that where I had seen 500 worshippers, he remembered to have seen 50,000. It was painful to know that there were millions in India who had never seen a copy of the sacred scriptures; but was it not pleasant to be told that wherever those scriptures are now distributed, the men who, in the days of Carey, would have started from the book as from a serpent, now receive it so eagerly—so eagerly that your distributor is often in danger of being trampled on by the crowd, or forced back into the river? It is with great caution I would speak of the number of known conversions in India. I think it would be as unwise as it would be unrighteous to exaggerate. That there have been thousands, many thousands, I think ought not to be doubted. So that there is no room for despondency, but abundant reason to thank God, and to take courage; but still it must be admitted there seems to be more of contrast than of correspondence between the east and the west. On the one, there is a band of labourers working in a garden, and almost hid from view by the luxuriance their toils have reared. On the other hand, we see a vast sterile plain, with a few men painfully conspicuous, who watch the scanty produce, and hail with rapture every new green blade that pierces the soil. No jealousy in the east of the west. Thanks be to God for the success of Jamaica, and welcome, thrice welcome his honoured servant who appears here to tell of the burdens those successes have imposed. He, however, will be the last man in this assembly to be surprised at the slow progress of the work in India. Oh, the gigantic obstacles in the way! Alas! for the Indian convert. No joyful parent's tear welcomes him into the church of Christ. There are tears, indeed, but they are tears of anguish—of fierce and bitter wrath; and it is well if the hand, which from that time withholds the inheritance, do not assail the outcast's life. It is not that the heathen parent cares a jot for the religious opinions or feelings of his child; but that, when that child avows the name of Christian, the family name is tarnished—its caste is gone. This, you all know, has worked powerfully in India. We have reason to believe there is many a faint-hearted Nicodemus there, who has come to Jesus by night, but has never had the courage to dare the day. The influence of caste is more easily understood in Europe than the influence of a huge system of idolatry. Every convert in India is like St. Paul's at Thessalonica—he has turned from idols to serve the true and living God—and from what a crowd of idols! In the house and in the field—on the road and on the river—beneath the spreading ban-

yan tree and upon the ear of Juggernaut—there they are. If the demon in the gospel could say, “My name is Legion,” idolatry in India must say, “My name is ten thousand legions.” This is no exaggeration—it is short of the literal truth—the gods of Hinduism exceed 300 millions. Now, think of this—it is in the face of this array of deities that your missionary has to stand and cry, “There is one God, and there is none other but he.” As if these obstacles were not enough, there is another which has just sprung up before us. There is a system which is haunting all Christian missions over all the globe, and it has not spared your missionaries in India. As soon as you have sown the seed, and the ground looks green, it comes and sows its tares. As soon as you have made a breach in the walls of heathenism, it hastens to leap before you and to keep you out. As soon as you have overthrown an idol temple, it gathers quick the fragments, and erects a temple for itself. How shall we regard this system? If we could believe that, in spite of all its errors, it really taught the way of a soul’s salvation—that it pointed the inquiring sinner to the true and only Saviour—I trust there is not one in this assembly who would not rejoice in its prosperity, and bid it God speed. But we do not, we cannot believe it. It is of no use to tell us that it is merely a corrupt form of Christianity: the corruption of the best thing is the worst. And if that system should ever triumph over the Brahmins and the idols of India, it will only be to establish a Brahminism and an idolatry of its own. It is not thus we speak of other institutions who occupy with us the field of India. Many of you know that there are there evangelical Episcopalians, Presbyterians, and Independents; and I think I shall carry the response of every Christian in this assembly when I say, Grace, mercy, and peace be with them all. One of my pleasantest recollections of Calcutta is that of the missionary conferences which are held there. We used to meet twenty or thirty at a time; and as we sat round the spacious hall, in our somewhat oriental costume, I think we might have defied you to tell which was the Episcopalian, or the Presbyterian, or the Independent, or the Baptist. Very pleasant indeed it was to mark the interest which each took in the proceedings of the rest. All spoke—all listened—I think I may add, all loved. And then, when we went together before the same great Chieftain, and besought him to make all our hands strong to war, and to cover our heads in the day of battle, you would have said indeed we belonged but to one army, and panted only for one victory. Regard me this day as nothing in myself, but merely as the representative, the willing and glad representative of your agents at Muttra and Benares, Agra, Patna and Monghir, Haurah and Calcutta. In their name, I say this day, “Remember

India.” Do not forget Jamaica—nourish Africa—attack, if you will, the Celestial Empire itself—but still remember India. It was the land of your first love. You have taken possession of it, as the patriarchs did of Canaan, by the graves of those most dear to you. The commands, the promises of God remain the same as when Carey, bid away by British tyranny, hid his head at Serampore. And now the wide field is open to you almost from Persia to China, and from the Himalaya to the sea. The vast riches of those broad domains will not redeem the soul of one of their swarthy children; but you know a treasure ample enough to redeem them all. Make known that treasure throughout all the world; but, I beseech you remember India.

Rev. J. BROAD seconded this resolution in an eloquent speech, of which we regret to find that our remaining space will allow us to give no more than one brief extract.—Instead of lamenting that we have laboured in vain, it is our mercy to acknowledge an amount of success, the anticipation of which by the friends of missions living in former days, would have subjected them to the charge of the wildest enthusiasm. Wherever we turn our eyes, scenes of moral verdure rise to view which prompt the grateful exclamation, “What hath God wrought!” Sir, both in the east and in the west, on the vast continent of India and in the isles of the sea, “the Lord hath done great things for us whereof we are glad.” We thank God, and take courage. Perhaps you will excuse me in saying, that with no portion of the missionary field are my own sympathies more thoroughly identified than with Africa, and that I most unfeignedly rejoice that the attention of the universal church seems to be simultaneously fixed on that vast and benighted region. Sir! it is an auspicious circumstance that all denominations of the missionary church should have united in a crusade for the overthrow of Satan’s kingdom in a quarter of the globe where he has long held undisturbed and cruel sway. Episcopalians, Moravians, Wesleyans, Independents, and Baptists; Christians in England and in America, in France and in Germany, are found enlisting with one heart and one soul in this holy war. It is also gratifying to observe that these several divisions of the one army of the Lamb are commencing the attack at different points, thus avoiding all risk of sectarian jealousy, and establishing a perfect line of circumvallation from south to north. I rejoice too, that they are all bent on working their way into the interior, and you will pardon the expression of my ardent wish that by the time they get there they will be fully prepared to greet each other as brethren in Christ, and to unite in the formation of a central African church. To some the idea may appear Utopian, but I believe that many are prepared to sympathize in the wish that ere they reach Timbuctoo our

pædobaptist brethren may long for some cooling stream at hand to facilitate their obedience to Him who said, as he descended into the Jordan, "Thus it becometh us to fulfil all righteousness;" or that in the event of their continued pertinacity, the hearts of our own missionaries may so burn with love to Christ, that the last fibre of denominational bigotry will be utterly consumed. Let us, sir, seek to "provoke one another to love and to do good works." Which of the detachments shall be the first to reach the interior, and to claim the honour of stimulating the zeal of their more tardy brethren? I would that the distinction might be ours! God has favoured all the missionary societies now labouring in Africa with excellent pioneers, and upon them all, in connexion with this interesting sphere, his blessing has richly descended. Both in the land of the Hottentots, among the Bechuanas and Kaffirs, in Ashanti, in Sierra Leone, and at Fernando Po, the gospel has proved "the power of God unto salvation." In each of these districts Christian churches have been planted, and schools established, and native teachers raised up to aid in the extension of the Redeemer's empire in the regions beyond them.

Dr. BARTH: It is quite unexpectedly that I have been called upon to move this resolution, and I am afraid the gentlemen who put it into my hand will regret it when they hear my stammering English. Still I could not say "No," because I am wont to give the right hand of fellowship to every brother in Christ—the more so as I see here some few of your missionaries whom I knew by name many years ago, and of whose labours and exertions for the kingdom of Christ I have related to my countrymen in my missionary papers since the year 1828. I have to move,

"That the cordial thanks of this Society are due to W. B. Gurney, Esq., Treasurer, the Rev. Joseph Angus, M.A., Secretary, and to the members of the Committee, for the services they have severally rendered to the Society in the management of its affairs during the past year; also to the various institutions in this country and America which have favoured the Society with grants of money or of books. This meeting would entreat the friends of the Society throughout the empire to enable the Committee, by an increase of annual subscriptions, by encouraging the missionary ardour of the young, and by multiplying the systematic efforts of all, to preserve undiminished the present number of their agents, and to send out others to those fields which are now crying so loudly for help."

Mr. KNIBB then rose, and was received with enthusiastic cheering. Little, said he, did I expect, when I took three years ago a farewell of you, and received those kind sympathies which bind heart to heart and spirit to spirit, that I should so soon appear among you for the purpose of laying before you scenes of wrong perpetrated under the forms of law upon the emancipated population of Jamaica. I did trust that my work of agitation was done—that I should be permitted to

enjoy, in calm serenity, the victory you had won, and pursue that which is much more congenial to my taste, the extension of the gospel of Jesus Christ. It is to me, I assure you, a source of sincere pleasure to hear proclaimed from this platform those sentiments of joy and of holy love that have connected the civil rights of man with the religious principles we profess; and I do hail it as a harbinger of future good that those who, in the vocabulary of ecclesiastics, are called laymen, come forth with such spirit and in such a manner to advocate the present and future hopes of man. The events that have transpired in Jamaica since my last visit to you have been of a pleasing and of a painful kind. Reference has been made to the sailing of the *Chilmark* from our shores, and while we were permitted to rejoice in doing what we could in the erection of houses, and in the fitting out of those ambassadors of Christ, we have not been called to mourn over the defection of our churches, but in their decreased ability to maintain the cause of God. The respected Committee, with whom I have been in friendly association for the past week, have kindly relieved me of a burden which pressed me to the dust; and the only burden I now feel is this—lest their kindness should not be so fully appreciated as at once to relieve them from the debt that they thus incur, in order that the Celestial Empire may have through them the light of truth. I appear, then, before you for the fourth, and, I trust, the last time, delegated by my brethren to lay before you the state of our mission—the trying circumstances in which it is placed; and, though I do not expect that this theme shall be as thrilling in its details as when I pleaded for the emancipation of the slave, yet I hope I shall carry your sympathies, from the fact that if we had been in slavery I should have had no cause to have been here. It is right for me to remind you that when we adopted that principle which I hold to be scriptural, whatever present sacrifices it may involve—namely for every missionary to leave the parent Society as soon as he can—when, I say, in obedience to what I believe to be the truth, we voluntarily surrendered our salaries, our chapels were then £12,000 in debt. We fully hoped, and we had a right to hope, that this debt would be discharged in the process of time. That hope, however, has proved fallacious; and I rejoice to say that it has not arisen from a want of disposition on the part of the emancipated to give, for they do contribute as much now, in a general sense, as they ever did, when their ability to give is taken into the account; and I am confident, from the reception I have here received, that you still are willing to relieve those who are willing to help themselves. When the angel of liberty first shed its benignant beams upon the islands of the west, dazzled with the splendour by which we were surrounded, we



did not fully comprehend either the responsibility that would be involved, or the assistance that would be required; and in laying this before you now, you must bear in mind that when the former slave population of the islands of the west were set free, the whole island, with very few exceptions, had to begin the world at once. Consentaneously with freedom, or very soon after it, two laws were passed. One was the ejectment act, which enabled the former proprietor to eject the labourer at a week's notice, without telling him why or wherefore. The other was a trespass law, that consigned the poor man to a jail, if after that ejectment he was found upon the premises. In this condition 300,000 human beings were placed, and we felt it to be our imperative duty to secure them at once from the operation of these laws. We therefore invited them, and urged them, as soon as they could, to obtain freeholds for themselves—to erect their cottages where the foot of the tyrant could not come. They set to work with all their hearts, and they purchased, through the length and breadth of the island, within two or three years after freedom, all the land they could find money to procure. It appears, from the best authority, that there have been of the emancipated classes in Jamaica fully 19,000 families that have settled, or are now settling, in freeholds; and if you take these 19,000, and multiply them by five, it will give you nearly one third of those who once were slaves, now struggling with the difficulties those purchases involved; for, though they purchased these lands, they were not able to pay the whole, but, like honest men, they are trying to pay as fast as they can. There are now in one district in Jamaica alone, comprising seven parishes, 8365 free cottages, entirely or partially built; and I can assure you that, as we go through the length and breadth of Jamaica, and ask by what names they call some of their villages, we are struck with their adaptedness. One is called Try-all; another Happy-news; another Standfast; another Harmony; another Long-looked-for-come-at-last; another August-town; another Time and Patience; another Tis-well; another Try-and-see; and another Occasion-hall. When we asked the last man why he gave that name to his abode, he said, "Minister, if I had not a great occasion to build it, I never should, therefore I call it Occasion-hall." No sooner had I returned to Jamaica on my last visit, the ground being partially or nearly paid for, and the little huts which they put up, and called "Save-rents"—just a few sticks, that they might escape the rent which they would otherwise have to pay—than the legislature of Jamaica adopted a new system of tyranny. I do not wish to say one word against them, except so far as it is necessary to speak the truth, for I am confident that their actions will far more fully denounce their characters than any epithets that I could

apply to them. I should not so fully enter into this discussion, had not the truth of my statements been called in question by honourable members of the House of Commons. When I was traversing the bosom of the deep, a paper was put into my hands called the *Spectator*. In the slave-contaminated isle of St. Thomas, a person said to me, "Have you any connexion with, or do you know, the individual who is called Knibb—he whom Lord John Russell spoke about?" I said, "I am the man." I will just read this extract from the *Spectator*, because I do think that if the House of Commons choose to cast a slur upon the veracity of a missionary, without any just occasion, knowing that they are shielded, and expecting that he is 5000 miles off, that the people ought to know that all the truth is not confined within their walls. "Lord John Russell admitted," and you will excuse me reading an extract from the paper, "that the West Indies had a considerable claim upon us, owing to the recent abolition of slavery; but he denied that the plan would benefit the labourers in the colony. After emancipation they enjoyed a considerable degree of prosperity;" that is quite true for the first two or three years. "But now their wages have been reduced to seven shillings per week. Taxes to support immigration purposes have been made to press heavily upon the labouring population. With the rise in the price of provisions, that taxation has gone to reduce their supply of food; and attempts are made to introduce vast numbers of labourers from the shores of Africa, entailing great danger, lest civilization in the West Indies should be swamped by that inroad of people of a barbarous condition. He made these statements on the high authority of Mr. Knibb. This avowal was greeted with loud cries of 'Oh! oh! oh!'"—I will now, sir, with your permission, let this respectable company know where the "Oh! oh! oh!" ought justly to lie. It is necessary to state that in Jamaica we are almost entirely dependent upon a foreign supply for food to eat; and, so long as the cry shall be heard that Jamaica cannot live unless the inhabitants make sugar and rum, so long as her fruitful soil is exhausted by these articles of export, we must find something to eat from other countries. I have the imports of Jamaica for the last three years—an account of every thing that has come into that colony, and the duties paid thereon—but I will only call your attention to the year 1844, as showing the extent to which we are indebted to foreign powers for the food we eat. During the past year, 139,616 barrels of flour were brought in. They came from the United States of America, and the recent tariff has imposed upon each barrel a tax of 6s., the former tax being 4s. Of corn meal, which is very much consumed by the labouring population, and especially by the children, there were 32,337

barrels imported. In the time of slavery it was purchased by the planter to feed his negroes, and was then subject to a tax of 3d. per barrel. At the time of freedom, when this law was passed, when the free peasant had to purchase it, the tax was raised to 3s. per barrel. Of rice, which is consumed—and there is no difference in the tariff between slave-grown and free-grown rice—rice, which is consumed very considerably by the people—there were 14,077 bags brought in, each bag weighing, I should think, about two cwt. The tax, when the slave owner had to feed his slave, was 1s. per cwt. It is now 4s. per cwt. Salt fish, which is another article of food very generally consumed, and of which 150,000 cwt. was brought in last year, was without a tax at all, or a very trifling one, not more than 6d. per cwt.; but that has been increased to 2s. Pork, and especially American pork—that which the better classes of peasants use; and, indeed, it is their staple food, with which to sweeten their yams—was subjected to a trifling tax during the time of slavery: they have now raised it, on American pork, to the tune of 20s. 6d. There were brought into Jamaica, last year, 29,803 barrels of pork; and, to show you the difference between that brought from England and that from America—and I have been very particular in my statistics—I must state that 4718 barrels came from Great Britain and Ireland, which were brought in at a tax of 15s.; and 27,106 were from America, and these were taxed by the House of Assembly at 15s. per barrel. The English tax laid by the House of Commons is 3s. per cwt., or 5s. the barrel; so that, from this single article alone, consumed by the peasants, or nearly so—at any rate, the lower classes—a tax has been raised of nearly £29,000. This same principle runs through the whole. They will not allow the free man to wash his hands without taxing the soap to a larger amount than they did before. The tax on soap was then 9d. per box; now they have made it 2s.; and when I tell you that 30,930 boxes were imported last year, you will see how, in this article, the free man is made to feel it. I was afraid that my friends in England were not fully aware, as I believe they were not, of the extent of the necessity of providing food from another part of the world; and of the wicked conduct—for I cannot designate it by a lower term—of these men, who, while they were proclaiming their own distress, fastened such a bond upon their hapless victims, taxes were made to press heavily upon the lumber that was brought in, though the effect has not been so severe as that arising from the taxes on the food they must eat every day. But—to show the animus of these men—as soon as the freeholds had been purchased, there was a demand for white pine, and pitch pine, and lumber shingles. The tax was taken off, or nearly so, from white and red staves, with

which puncheons and hogsheds were made, and the hoops with which they were bound. Before the introduction of freedom, the duty on staves was 12s.: they have kindly reduced it to 2s. The tax on wooden hoops was 4s., and they have reduced that to 1s. The fact is, they use them, and the people do not; while upon the white pine and the pitch pine, which the labourers wanted to build their houses with, that which was 4s. before is made into 8s. for white pine and 12s. for pitch pine. Those who have been in the colonies know full well that, if the emancipated labourer wished for a comfortable home, instead of thatching it, he must have shingles, almost the whole of which come from America. Before freedom, the tax on shingles was 1s., but that has been raised to 4s. and 8s. Now there is just as much wood in one white oak stave as there are in two shingles; so that on the same amount of wood they have taken off 12s. and put 2s. on, and with respect to shingles, which were formerly 1s., they have now put on 4s. and 8s. The imports of shingles have been 7,526,293 feet of white pine and pitch pine, while of staves imported for the planter there has been 827,262. The whole taxes raised on imports, principally from the articles on which I have referred, have been as follows:—

	£	s.	d.
1842 .....	127,821	14	6
1843 .....	190,250	9	3
1844 .....	192,517	12	7

making a total of what is raised by the House of Assembly, chiefly on the food which the peasant eats, and the lumber he purchases, during three years, of £510,589 16s. 4d. Perhaps it will be said that I ought to tell you how the money is spent. We have to deplore a spirit in the islands of the west which appears never to be satisfied when matters are doing well; and hence there has been, especially during the last two or three years, a continued and well-directed effort to deluge Jamaica with other labourers at the labourers' expense. Lord John Russell stated that this was the fact. There has been expended on immigration—chiefly from 1835 to 1844, for premiums, or salaries, or bounties on ships—the sum of £105,514 9s. 6d., and to erect houses, £22,757 6s. 11d., making a total of £128,271 16s. 5d.; and to keep up the tale, they have this year, in the midst of the whole of their distress, voted no less a sum than £95,000 for bringing in labourers, when I could prove, and have stated in Jamaica that I could prove to a demonstration, that they had not work enough for the labourers they possess. You will say, How could they be so blind to their interests? Why, every act they pass puts something into their pockets. There is Mr. Commissioner this, and Mr. Comptroller that, and Mr. Superintendent the other; and snug berths for themselves and ruin for the colony, is the motto on which



they appear to act. There is another source on which these taxes are placed, and fearfully placed. When I last appeared among you, I told you that I felt we might have some difficulty with respect to the extension of the church. They do not, in my estimation at least, appear to number honesty among the Christian virtues; and I never can have sympathy with any man, however he may pretend to be sincere, who takes from me that which I do not feel inclined to give, for the support of a system which he tells me comes from God. It may come from him: but I think, with all due deference to every bishop that breathes, and every archbishop that lives, that that God who has told us to "do unto others as we would that they should do unto us," cannot have sent down a system fraught with such injustice and wrong. The public expenditure raised up by these taxes has been a good deal frittered away by the uselessness of a church establishment. In the year 1842 the House of Assembly voted £27,538 9s. 8d.—just about the duty they got from the pork. Then we have another system of wrong. The vestries vote as much as they like to this system, and they voted £23,710 7s. 4d., and for schools £3185; so that we have to pay for an established church, the sum of £54,433 17s. This is 371,165 dollars, which is 4s. per head for every man, woman, and child living in Jamaica, for the support of a religion from which nine-tenths of the constituency dissent. This is without what the bishop receives, and those various grants which are given to churchmen, and I exceedingly regret to say to some dissenters, for their religious establishments. Hence it is that, except with respect to our Presbyterian and Independent friends, we cannot receive any sympathy from other denominations, because they touch the accursed thing. They come to us with hands defiled with it, and therefore they cannot open their mouths wide about it. It is right to state that we have in Jamaica 84 clergymen; that the church has 76 churches and 11 chapels and school rooms. They say that they have, and it may be true for aught I know, accommodation for 51,000 persons. If so, each person must sit at ease when he visits it; but this includes only about an eighth part of the population. Now there are 267 ministers of all religious denominations. The church has 84, the rest belong to the dissenters, and they labour, while they are thus taxed, with 150,000 of the inhabitants beneath their care. In this, and several other ways, have taxes been laid on the people for the support of that which they do not approve, and to bring in labourers that are not wanted. While this has been done, they have superadded, an armed police, travelling with muskets through the length and breadth of Jamaica, the expense of which comes out of the imports, and amounts to more than £40,000. During the

first two years of freedom, Sir Lionel Smith disbanded the militia and the police too, and I hesitate not to say that five-sixths of the quarrels in Jamaica are fomented by the police, that they may have the pleasure of quelling them. Those emigrants who have been brought in from Ireland and Germany, at a bounty of 15s. per head, instead of making sugar, are carrying muskets; and so long as this system of emigration continues, you will have little sugar from Jamaica, but we shall receive an increase of crime and misery. Thus I have endeavoured, briefly, to lay before you some of the features of the case. It would take more time than you can spare to state the whole; and, therefore, I have only presented you with a sample. Perhaps you may be ready to say, Why do you not correct this state of things; for you were freeholders long ago? I went, one day, to the authorities, with the intention of enrolling from 2 to 300 freeholders; it being necessary that the names should be recorded twelve months before the individuals are entitled to vote. But the House of Assembly was dissolved the ensuing week—a year before the usual time, in order that the representatives might be returned by the old constituency, thus making the registration null and void. But it is for a time only. I ought to have said that, during the year, they sent home a petition from the House of Assembly, stating that they were ruined—that they could not support taxation—that sugar could not be made. While, however, they were thus grinding the people to the dust by taxation, they took the very honest care to put their salaries down in sterling instead of currency; £100 currency being £60 sterling. While the labourer was to pay for salt fish, they thought they would eat turtle without paying for it; and, therefore, turtle and such like fish were brought in free of duty. I wish to clear the minds of any individuals here from the supposition that, if we are now relieved, we shall soon be in the same difficulties again. Difficulties cannot arise from the same causes, however much the inhabitants of Jamaica may be oppressed. Our chapels have been all erected within the last ten or twelve years, with the exception of two or three. We have erected, since 1835, thirty-nine substantial chapels; we have twenty-four mission houses, and sixteen school rooms. We have now in the island of Jamaica 47 chapels, 30 mission houses, and 22 school rooms. These cost, and are still worth, for the purposes for which they were intended—for they are almost all new, slavery having destroyed the old ones, and you having enabled us to put good ones in the place—the sum of £157,900; that amount of property is vested in the Baptist Missionary Society, and cannot be touched. On this property we owe a debt of £18,000, the interest of which is pressing us to the dust,



The chapel with which I am connected is out of debt; but if I had been in the same condition as some of my brethren, I should not have felt the least hesitancy in laying my cause before those who have assisted us in times of past distress. I know that there have been complaints, and just complaints, of the largeness of our churches, but, with the exception of one or two instances, that is the case no more. In Trelawny, when I entered in the year 1830, there were without chapels, without houses, without homes, 650 members; and there have been baptized since that time 3100 persons. I have dismissed, to form other churches, since 1835, 2050 members; 320 have died; and there have finally left us, 100; so that, since the commencement of the church at Falmouth, under the labours of him who addresses you, there have been 3750 members connected with it. Instead of one chapel, there are now the following:—Falmouth, with 1280 members; Refuge, 780; Rio Beuno, 313; Waldensia, 746; Unity, 340; Stewart Town, 814; and last, though not least, there is Kettering, with its 200 members, living in their own freeholds; so that from 650, in the space of about ten years, there are 4473 members, and we have seven chapels, capable of holding 8400 persons. We have done what we could to extend the cause of Christ; and, as this difficulty has arisen in part from our desire for that extension, we feel assured that we shall receive your sympathy. To show how oppressive the tax is to which I have referred, with respect to the established church, I will take Trelawney as a fair specimen. After fifty years' toil in Trelawney, the national places of worship being five, they cannot accommodate above 3000 persons; I have been in all of them; in the same district there are nine Baptist chapels, five Methodist, two Free Presbyterian, and one Independent chapel. These chapels, seventeen in number, will hold 14,800 persons; the population of Trelawney being about 30,000. Now, in the name of common sense, why should these 14,000 free labourers—supply money for the accommodation of 3000 of the white population, when, at the same time, they pay for themselves? You will be delighted to hear that morality has increased. I have brought over a list of the number of marriages that have been performed in Jamaica from April, 1841, to April, 1844; and it will show also the relative position of the denominations there. The Baptists have recorded marriages, in these four years, 8446; the native Baptists, those who were there before us, 264; the Wesleyan Methodists, 5120; the Association Methodists, 430; the native Methodists, 21; the Moravians, 2839; the Presbyterians, 2382; the London Missionary Society, 351; the Congregational Missionary Society, 203; the Roman Catholics 3; the established church, 8294—less than the Baptists by nearly 200; so that, in these few years, so

soon after freedom—and you know that the licentiousness before was such that it could not be talked of—there have been registered in our proper law books 20,059 marriages. Omitting much which I had intended to say, I would urge upon you to assist the Committee. My speech was to have been to induce you to assist me; but they have, with a kindness that will never be effaced from my heart, taken the burden from me. The moment I retire from this meeting, I shall write a letter to Jamaica, which will infuse fresh joy into the hearts of my brethren there. During my brief sojourn in this country I shall try, with a heart devoted to it, to help the Committee as much as they have helped me. Happy shall I be if the noble spirits by whom I shall be surrounded in different parts of the country, will respond to the appeal, as they did when the liberty of the slave was the subject. Happy shall I be if, when I shake hands with the secretary, he shall say, "You have got the money, and we are free from debt." I think the Chinese mission ought to be taken up. It would diminish the pleasure I feel if the exigency in which we are placed militated against your future labours. Now, farewell. For the fourth time I appear before you, with a heart pleased by the reception I have received. It is twenty-one years, within a few months, since I left you a stripling, unknown. I have been forced into notoriety by the calumnies that have been uttered against me; but I defy any man, or any set of men, to find a flaw in the statements I have made respecting the amount of taxation imposed on the free labourers, and the purpose for which it is levied in the lovely islands of the west. Come, then, fellow-Christians, to the help of the Lord against the mighty. Help us from the load of interest, which amounts to £2000 sterling annually, that we have to pay; and no missionary, worthy the name of a missionary, will vacate his post, though he lives on the common herbs of the country. I would that America may not have to lift up her voice exultingly and say, the scheme of emancipation has failed. I trod, the other day, the deck of the British vessel that conveyed me to this country, and on that deck, a few weeks before I entered thereon, a poor slave sought refuge from Cuba; unhappily, he was discovered before the vessel left the shores. The man came on deck, was ordered to get into a boat, and go back to slavery. The poor fellow said, "Never," and taking a razor, slashed his throat in pieces, and fell dead on the British vessel's deck. We need your sympathies for the great, the mighty work of freeing man. Oh! that this great and mighty work may advance, and that it may soon be proclaimed from the mountain's top, that a slave exists not on earth, and that no part of the universe is cursed by bondage. Let there be a holy and a generous excitement to-day.

Mr. E. CAREY then moved the following resolution, which was seconded by Dr. SHARPE, of Boston, and unanimously carried.

“Resolved,—That this meeting has heard with much sorrow of the protracted suffering and persecution of their Christian brethren in Madagascar and

Tahiti, in connexion with the London Missionary Society. It hereby offers to them the cordial expression of its sympathy, and trusts that the God of all consolation may still comfort, stablish, and strengthen them, and that he may speedily (as he certainly will eventually) overrule all these trials to their spiritual good, and to the advancement of his own cause.”

### EVENING MEETING.

An adjourned meeting was held in Surrey Chapel, at which Joseph Tritton, Esq., presided, and addresses were delivered by the Chairman, the Rev. T. Winter, of Bristol, the Rev. J. Aldis, of Maze Pond, the Rev. T. B. Freeman, Wesleyan Missionary, the Rev. E. J. Francies, from Jamaica, the Rev. W. Brock, of Norwich, the Rev. W. Knibb, and W. Felkin, Esq., of Nottingham.

### SUMS PROMISED TOWARDS THE GRANT TO JAMAICA.

	£	s.	d.		£	s.	d.
W. B. Gurney, Esq.....	250	0	0	A. M. ....	25	0	0
H. Kelsall, Esq.....	250	0	0	Thomas Bell, Esq.....	5	0	0
S. M. Peto, Esq.....	250	0	0	A. W.....	10	0	0
A Friend.....	250	0	0	Rev. Joshua Russell .....	10	0	0
A Member of the Anti-Corn-Law League	50	0	0	C. S. Tosswill, Esq.....	20	0	0
R. B. Sherring, Esq.....	100	0	0	Thomas Pewtress, Esq.....	25	0	0
Sir E. N. Buxton, Bart.....	10	10	0	Mrs. Gouldsmith.....	50	0	0
Mrs. Page.....	20	0	0	J. L. Benham, Esq.....	10	0	0
Mrs. McKay.....	15	0	0	Mrs. B. Wilson.....	20	0	0
J. L. Philips, Esq.....	10	0	0	W. Collins, Esq.....	30	0	0
Joseph Tritton, Esq.....	20	0	0	Samuel Salter, Esq., Trowbridge.....	50	0	0
Mrs. Rippon.....	10	0	0				

### JUVENILE MISSIONARY HERALD.

Our young friends will be glad to hear that the *Juvenile Herald* for July will contain papers by the Rev. W. Knibb, the Rev. C. M. Birrell, the Rev. R. McCheyne, and other friends.

The circulation is now about 40,000, but the sale of an additional 20,000 is required before it can be said that the object of the publication is answered. If each school buying twenty can buy an additional ten, this will be done. The previous numbers may be had at our Publishers.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq.

# IRISH CHRONICLE.

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## THE ANNUAL SERVICES.

THE Annual Sermon was preached on the 25th of April, by Mr. MURSELL, from Jeremiah viii. 11, in which he shewed how plainly the sentiment of the passage was applicable to British Christians in their too general indifference towards Ireland—and having specified the causes of it, suggested the remedy, exhibited the reasons for its immediate application, the preacher closed by a most earnest and effective appeal on behalf of the Mission to that country. The attendance was large and respectable, and the collection liberal.

The thirty-first anniversary of this Society was held at Finsbury Chapel, on Tuesday evening, April 29th. The attendance far exceeded that of last year, and great interest was evidently taken in the proceedings. The chair was occupied by J. WHITEHORNE, Esq. We subjoin the following condensed report.

The business having been commenced by singing and prayer, by the Rev. J. MIDDLEDITCH, of Ipswich.

The CHAIRMAN rose and said, I would merely venture to express my own warm interest in the Baptist Irish Society, and my hope that, in the midst of the efforts we are making, its peculiar importance will not only not be lost sight of, but that it will have due and adequate attention bestowed upon it. We all feel that it is of the greatest importance that efforts should be made to bring our own countrymen to the exercise of love towards, and confidence in, God, and obedience to his laws; but it is a fact, that certain times and circumstances concur in demanding more than ordinary attention. Now it is manifest, that in Ireland we have an ecclesiastical system which we regard as unscriptural, and full of evil to all who embrace it. I cannot but think, that it lies at the root of all the evils of which we hear so much in that country. It is true there are other causes in operation, but they are only incidental to that main one. Our chief business, however, is with the remedy to be applied. What is that? The answer is obvious: it is furnished by our agents, who are intimately acquainted with the people of that country. In the words of one of them, Philip Williams, it is the cross of Christ. The gospel is the great pacificator—the great purifier; and it has never failed. It is true, that after three centuries the church of England, in Ireland, has failed in bringing the people to a knowledge of the truth; but this has arisen from

the inefficiency of that establishment, and not from the want of inherent power in the gospel. To diffuse that gospel is the grand object we should have in view. You have agency fully adapted to carry on the work, capable of addressing their fellow-men in their own language; untrammelled by any ecclesiastical system, and ready to go to the darkest cabins of the land. It depends on the Christian churches throughout this land, whether there shall be few or many of these agents employed; and I think that the word of God, and all experience, warrant the statement, that according to the number of agents engaged will be the amount of success.

Mr. TRESTRAIL, the secretary, then read the report, which consisted principally of extracts from the correspondence of the Society's agents in Ireland, and which showed that they had been steadily prosecuting their work through the past year. Not only had they not laboured in vain, but they were animated by brighter hopes than they had ever cherished before. A spirit of prayer had been poured out on the churches; they were increasingly united and active; and in nearly all, considerable additions had been made to their number. The contributions during the past year had been considerably augmented; and, though the debt of the Society had been increased, owing to the increase of agency—both schools, readers, and missionaries—which the committee could not avoid, and be faithful, as they conceived, to their trust; yet it was their privilege to announce, that there was an



immediate prospect of this debt being reduced, at least one-half.

The TREASURER then presented his accounts, from which it appeared, that the expenditure amounted to £4,421 8s. 3d., leaving a balance against the Society of £1,904 10s. Towards meeting this sum, however, the Treasurer had a balance in hand of £129 13s. 6d., and a legacy had fallen in of £1,000.

Mr. JONES, of Frome, rose to move :—

“That the report, an abstract of which has been read, be printed and circulated under the direction of the Committee. And this meeting desires most thankfully to acknowledge the hand of God in that measure of success which has attended the labours of the Society during the past year.”

This Society has now existed for a great number of years, and the circumstances of the land to which it relates have, from year to year, rendered its claims more urgent and imperative. It cannot be said of us, as of some parties in the state who are now compelled to grapple with the difficulties of Ireland, that we have for years past neglected the state of that country. But it may be affirmed that the Society, whose anniversary is now taking place, and the societies of other denominations relating to the same scene of labour, are destined to occupy a far larger place in the eyes of the Christian public, than hitherto has been the case. Let the feelings excited at the present meeting, be as transient as they may, Ireland will press itself upon us in spite of our apathy. The church of Christ in this land will be constrained to pour its agents into Ireland, and engage in the work with an energy more corresponding to that which it bestows on foreign scenes and missions. It is impossible to advert to the contrast between the zeal manifested for Irish missions and the interest felt in foreign missions, without being constrained to ask, whether our efforts on behalf of foreign missions are not, in some degree, attributable to the distance of the field, and to the romantic imagination with which it may be invested. Ireland, however, undoubtedly unites almost every claim which can be conceived to excite Christians to energetic effort. That land is so near us, and the intercourse with it is so complete, that its inhabitants may be regarded as a people belonging to our home mission. If, in consequence of this proximity, we are more answerable before the bar of God for our brothers' souls, I cannot but think that we have much to answer for in regard to Ireland. Its inhabitants are placed in as much danger as the very heathen themselves. I imagine in this place we are not met to lend our faith to the assertions of those

senators who regard the differences between protestantism and romanism, as a little diversity of words, and as one by no means requiring the efforts we would make to convert the people from one faith to another. If that were the case, the efforts and the designs of this Society ought instantly to be surrendered to silence and forgetfulness. Unless the people of Ireland are perishing for lack of true knowledge—what business have we here? There can be no question that there may be, among the Roman Catholics, men such as Pascal and Fenelon, in whom the truth which is in the Romish church is sincerely believed and practically experienced; and the errors which, alas! accompany that truth are explained away, and such minds are built truly upon the great and one foundation. But can this be asserted with regard to the millions of that unhappy land? Gladly would we believe that the progress of the spirit of inquiry—that the free perusal of the word of God—that the continued investigation of truth, may ultimately bring that people, perhaps not by a direct conversion to Protestantism, but by this gradual approximation to a state as safe as that of those eminent men whose names I have mentioned. But till we can believe that such is the case, how is it possible for us to refrain from efforts to rescue that people, who are perishing as in a land where there is no vision. If the time should ever come when they shall adore the Saviour as the one means of salvation; when the sacrifice of the cross shall be their confidence, and the sacrifice of the mass their distrust; when we shall behold the practical influence of the love of Christ producing the holy fruits of Christian character, we shall then think it perfectly right to desist from our exertions, and to hail them as our brethren. But till we behold these indications of a change of heart, and a holding of the truth in righteousness, we must regard them as in danger, and view the reformation as something more than a shadow. Permit me to observe, that the condition of the Irish people has, perhaps, called forth less of zeal because of the small success which has been accorded to the efforts of our Christian agents. I am acquainted with some who have closely observed the efforts of our agents in Ireland; they have visited their stations, and, from the smallness of the congregations assembled to hear them, they have returned, and felt as if nothing more could be done for Ireland. I cannot help thinking that these very persons themselves—some of them of highly superior intelligence—are persons that have not adverted to the true condition of the case in regard to that country. The nations of the earth are placed in a condition, morally, exceedingly diversified.

There undoubtedly must be, in the conversion of each one mind, the miraculous, the supernatural influence of the Spirit of God; but that influence, we are taught to believe, takes place when the truth is preached, and when it comes into contact with the mind itself, and we are not permitted or authorized to expect that conversion takes place earlier. In regard to the distant scenes of heathen missions, we may not have a miracle to enable us to approach the continent of India; nor can we expect a miracle to operate on the minds of our missionaries there in order to possess themselves with a language that shall give them a conveyance to the minds of the people; and there may be a third stage, in which they have to deal with certain circumstances and prejudices in the character, and temper, and habits of the people themselves. For instance, we have to cross the sea to the negro; but in the slave's mind we meet with nothing of the pride and prejudice which have filled the mind of the Jew and of the Papist with the conviction of the possession of an already acquired salvation. Then in India, where prejudice existed, there was greater difficulty and a longer delay than took place in the West Indies, because God wrought not a miracle along the path, but destined the only known instrumentality to come into contact with the mind itself. Precisely such is the condition of our fellow-creatures in Ireland. They are, indeed, in a state that is still more barricaded against our missionaries than the people of almost any other nation visited by our missionaries; they are withheld, as the Jew is, from coming into contact with the truth. Therefore, in the midst of all this, should we reckon upon the early harvest of the missions there? If the condition of Ireland be one in which the difficulties are appalling, there is reason for sustained effort, for deferred hopes, and for continued and energetic prayer, until the truth having been brought to the hearing and intelligence of the people, the power of God meets us there. It will not meet us before we reach their hearts, and pour in upon them the stream of a pure language. I trust the time is come when we shall look at this matter in a light more philosophical—and when we shall not reckon upon the blessing of God till we have used the utmost extent of instrumentality placed in our hands. And shall we fail to carry forth with greater energy our resources into that land? Whatever may be the feeling of persons in this city, I can testify for one district, that zeal for Ireland is rising fast. When the Secretary comes, we are not content with a few references to it at the close of our discourse, but we are compelled to have a public meeting, in which the

spiritual claims of our Irish fellow-subjects are brought before us; and we are concerned to pray and feel, to contribute and expect, in this great cause. If there be one people more than another, which, million for million, should most excite the sympathy of the Christian Church after it quits its own shore, it must be the condition of that people who are destined as a nation to crumble to the dust, or to be the brightest gem in the diadem of the crown. It is not statesmen who understand this subject—persons who profess liberal principles, or persons who never professed them till now, but who have been brought to sacrifice what were once their own principles, with a view to uphold their party in power. They seem to have studied in vain some of the most instructive chapters in British history, but they do not understand them, nor do they understand us. They think that, if they can pronounce some few thoughts with their own senatorial confidence, that we shall be passive at their feet and willing to surrender ourselves to them. But they will find that nonconformist courage, as well as nonconformist principle, is not dormant. Let the majority of the country proceed. Let the petitions of the people be not simply cast under the table, but treated with contempt. Let the age come on when statesmen shall feel that they have a right to deal with their own principles, and treat the principles of millions whom they profess to represent, as matters of nought; the tide of intelligence and principle is rising, the tide of faith and confidence; and, in the name of our God, we will hope and pray for our country, for Ireland, and for the world; and if we are doomed to bear, we will bear patiently, but await the time when God shall work out deliverance.

MR. BROCK, of Norwich, said:—I am extremely sorry, that I have not physical strength to follow up the string that our friend has been touching, and touching with so much power. My impression is, that he has just hit the right thing, from your responses to what he said in his closing remarks. I think those who have to speak will be wise if they keep pulling on that same string till the end of the meeting. We must not, however, quite forget the resolution. I never saw anything more strictly and properly described as a report than the document which has been read. There is hardly a word of sentiment in it from the beginning to the end; and I should think no secretary ever drew up a report with half so much ease. But it is a report, literally and absolutely, of the proceedings of the Society during another year. I hope you will read it from end to end. The report speaks of new measures. Now we do not mean by that, that we are to dis-

card the preaching of the gospel, or the reading of the scriptures, or any of the ordinary appliances to which the Society has been having recourse in time past. I apprehend that what we mean, is new modes of using old instrumentality. And amongst other things, I hope there will be among the agents a much better class of men than we sometimes found formerly, and in some instances, find now. I hope to see the time when the agents of the Society will be men that will not look down upon the Catholic with indifference, but treat him with fraternal and proper respect; the character of its agents will be synonymous with being the friend of humanity, no matter what the religious belief has been; when there will be no toricism, no high-churchism, no bowing down to any ism; and no fear to speak out upon that most abominable of all modern abominations, the Irish Protestant church. It would be part of my religion, if I were there, to declare that that is not Christianity—that those who occupy the Irish churches are the abettors of a system which, under the garb of Christianity, is the embodiment of the greatest tyranny and oppression this world has ever seen. To come back to Mr. Jones and his topic: we are living in strange times. I remember standing in this place, and having to try, in your name, to throw the shield over the Irish people, against the oppression of the powers that were; now, we are to throw the shield over the Irish people, as against the smiles and patronage of the powers that be. When the Irish people were denounced, aliens in language, religion, and blood, if we had reason to lift up our voices on their behalf then, we have much more now. I believe that much more danger will be done to them, if certain grace and favour, about which we have lately heard so much, should really and truly be bestowed. We stand in remarkable circumstances just now. Here are we, Protestant dissenters, trying to prevent the government from doing what they call an act of civil and religious liberty. The idea of Protestant dissenters being enemies against the government, as friends of civil and religious liberty, is the ninth wonder of the world. But the fact is, we are the friends of civil and religious liberty, and the men who have stolen that phrase are as much the enemies of it as they ever were. What are they doing now? They are trying, under the garb of friends, and a donation obtained at our expense, to perpetuate the enormous injustice done to the Irish people, and to keep them bound in iron to the world's end. What should they do? The Irish people ask for most intelligible things: they ask for the removal of the Irish church—that is simple enough; they ask for fixity of tenure—a thing perfectly intelligible; they ask for righteous legislation—a thing a child

may understand. But they do not give them what they ask for. On the contrary, they offer them what they declare they do not want. Why? Because they imagine, that if they can bring the priests under the thumb, the priests will bring the people under the thumb; and so, instead of having a fair, honest, patriotic expression of the Irish tongue, the people will be gagged, and bound hand and foot, and prevented speaking out what they feel and what they demand. But we are living in times when every man must look to his principles. I rejoice to think that many of the dissenters now feel that they have been cut adrift from all parties around—that they will stand connected with none of them, and that we are nearer the happy consummation of being clean from them all alike. I hope no dissenters will ever go cap-in-hand to Lord John Russell again, who said, when trying to throw dirt on the voluntary principle—and he said it scornfully, "The men who live to please, must please to live." In other words, that the dissenting ministers of the country, and all other voluntary ministers, are at the mercy of their people, for preaching what their people like, and withholding that which they know they do not like. I stand in this body of Protestant nonconformists, and I ask if that is the man to be called our leader?—if that is the man when we have any great object in view, to take it under his wing? I hope we have got well clear of all parties, and that we shall have wisdom given us from above, never to connect ourselves with a party any more. We are learning. There is Popery besides papal Popery. Some of you have read, no doubt, "Ward's Ideal of a Christian Church," in which he says, he hates Protestantism, and that the Reformation was a badly-set limb. There is from the beginning to the end of certain publications, a continual tilt against Protestantism; nevertheless, I confess honestly, frown who may, and scold who may, that I have very considerable doubt as to the value of Protestantism, as Protestantism has been generally understood. What is it? If you look with a careful eye upon the Reformation, apart from good, sound, Protestant nonconformists, you will perceive it has not been a thing of necessity, but of accident; not of principle, but of caprice. It behoves every thoughtful man to look well to the meaning of the term Protestantism, in common vogue. The difficulties we have met with have arisen from an utterly mistaken apprehension of what Protestantism is, and what the Reformation was. It was rather political than religious; the religion of that great event was accidental, not essential. Let us look at it now that we are coming to these times of sifting and examination, and give up everything



that cannot be found in the New Testament, and cannot be justified by it. I sit down with entreating every one to look to his or her nonconforming principles. Ireland is a glorious topic upon which to inculcate a thorough illustration and revival of all the principles we hold dear. They will bear examination. If there be anything of the earth earthy, let it go. Give up the dross, never mind who has inculcated it—who has bequeathed it. And when we do that, God, even our own God, will bless us, and then, and not till then, all the ends of the earth will see the salvation of our God.

The resolution was then put and carried unanimously.

Mr MURSELL, of Leicester, rose to move—

"That this meeting rejoices to observe the growing unity and zeal of the brethren and churches in Ireland—the deep sense of their dependence on the Holy Spirit for success, which pervades all their communications; and that these things—combined with the spirit of inquiry and desire for the word of God, now so prevalent among the people, the progress of social improvement, and the peculiar circumstances of the country at the present critical time—loudly demand augmented liberality, and more fervent prayer, that the committee may be enabled largely to increase the agency during the coming year."

I rise, at the request of the committee of the Baptist Irish Society, under a very deep sense of responsibility. If ever there was a time when it was necessary to combine prudence with zeal, and wisdom with indomitable courage, that time has come; when strange events are conspiring around us, and our principles are about to be submitted to the strictest test; when the policy of empires seems to be undergoing a change. The object of this Society has ever been most important; but it is surrounded, at the present crisis, with an interest somewhat adventitious. As evangelical dissenters I think we have not done our duty to the Irish. We have sent forth to every part of the world men of God to preach among the heathen the unsearchable riches of Christ. We have done well. Our friends have gone to the plains of India, and have translated the Word of God, and their labours have become the admiration of the world. Our brethren have gone to the Western islands, and, under Divine Providence, have effected a mighty change. We are now about to send forth our labourers as far as we can along the line of coast of Western Africa, to plunge into its deserts, to explore its vallies, and ascend its heights. "How beautiful upon the mountains are the feet of Him that bringeth glad tidings, that publisheth peace." These things ought we to have done, and not to have left the others undone. We have had a few labourers in Ireland, we have had a few readers there, we have had

a few schools there. We have had a most paltry annual contribution towards our Irish mission; and I cannot but think that it behoves the committee rather to inquire, in the first place, into the causes why our resources are so small, than look to the means by which they shall diminish these agents. I think that the blame lies in the churches with which we are identified. I hope that the time has come, when instead of £2,500—Baptists of England, and of the metropolis, blush!—£2,500 to evangelize Ireland: we shall have £10,000 or £12,000 a year. We must have agents to collect and labour, and these agents and gentlemen must be supported, and great expense must necessarily be incurred. Allow me to urge on all present, and those that may possibly come within our influence, to devise more liberal things for the Irish people. We have been taught from high places that the time has come for conciliating Ireland. We have long been of that opinion, and this Society has acted upon it. Our object has been to promote, in the best sense of the word, a conciliation of that people. But that phrase, in the words of the statesman, means that the people should be rendered passive to his will; that they would be good enough to lie still, or sit still, or stand still, and not make any noise. But that is not the object of this Society. We seek the conciliation of Ireland in a higher and a broader sense. The sources of the misery that pervades Ireland lie deeper than the most sagacious statesmen imagine. They lie, in my opinion, in that system of popery under which that country has so long groaned. While I do not sympathize with many in the grounds on which they now set themselves in opposition to popery, yet I would be anxious to guard myself against being supposed to cherish any love to that fearful system. While we take the ground on which we proceed, faithfully and fully, we should not forget the dreadful tendency of popery, and the fearful consequences of any people coming under the thralldom of that terrible system which Christ is to consume with the breath of his lips, and the brightness of his coming. My friend who preceded me, did not intend to convey a sentiment, which I think might, not justly, but incidentally, be gathered from what he said; namely, that there was no material difference, theologically, as to the doctrines maintained between the Romish and the English church. There is a wide difference between them; and whatever may be said of the English church—and no one will suspect me of falling in love with her—her theological tenets are vastly to be preferred to the system against which she protests. Let us do justice to the poor church of England—bad as she is. But it will be our duty, in en-

deavouring to conciliate Ireland in the high evangelical sense to which I am referring, to take care that we adopt proper means, and that we pursue them; and, indeed, according to the terms of the resolution, we have been pursuing them, and pursuing them with success. It is only as you send forth men of large minds, and very deep piety, and much of the unction of the Holy One resting upon them—men who will labour from morning till night, and will then retire and say, “After all we have done, we are but unprofitable servants.”—who will exert themselves to the utmost, leaning for success on the arm of divine grace—who will unfurl their banners, and inscribe on them the name of the Lord of Hosts—it is only as you send forth men of that class, that you can hope to undermine that system that has so long prevailed in Ireland. However, statesmen have some other notions. It is not long since I travelled through a part of Ireland, as an invalid. In passing through that country as an invalid, I was now and then rendered perfectly melancholy. There were barracks rising—there were soldiers and baggage-waggons travelling from one station to another—there were strange-looking fortifications in all directions, with little fissures, through which to shoot at the poor people, when they were as still as lambs—there were armed policemen in all the villages and towns—in all their beautiful rivers and harbours, which you should all go and see, there were ships of war, and the country seemed to be under military rule. That was carrying out the saying of a statesman, that conciliation had been carried to the utmost limit. They had persisted in that course, and they now begin to feel that it is a ludicrous position for a country to be in, to have 40,000 soldiers wandering about, and no one to shoot at. It has occurred to our statesmen lately, for we have some wise men at present, that it would be advisable to alter the course, and it is said that we must conciliate Ireland. I agree with them, and we all agree that it is advisable to conciliate Ireland. I would do justice to her. I would enlarge their commerce. I would carry railroads through the land. I would drain their bogs, throw the light of science among them, and maintain, from day to day, cordial intercourse with them. I would take away from them what some gentlemen think badly of, and what I have no fondness for, the old established church of Ireland. If gentlemen would try such means as these, they would conciliate Ireland, and the thanksgiving of the people would ascend, like the noise of many waters; for they are the most grateful-hearted people under the canopy of heaven. But instead of that, we are to have an endowment of Maynooth—30,000, that the priests may be better edu-

ted than they have been before. I have been at Maynooth—I have read *Dens's Theology*—let no one here read it—I have read the school books. I, therefore, know something about it—and I deem it to be a great evil—a monstrous evil—that people should be educated at all after the fashion that they are generally educated there. It is wrong that we should be made to pay at all for their education, and especially against our will. But Sir Robert Peel knows what he is about. He no more thinks that it will conciliate Ireland than that it will set it on fire. But he thinks that, if he goes stealthily to work, bowing his way among dissenters, he shall be able, advancing one step after another, to enthrone the Popish religion; and we shall have two establishments instead of one. I am sorry to say that that man of illustrious name, Lord John Russell, walks hand-in-hand with him; and I join most heartily with my friend here, Mr Brock, in beseeching dissenters never more to trust in that gentleman. I believe him to be a most attached member of the established religion. I believe he sees that no outward movement of civil and religious liberty can be carried further without interfering with his beloved church; and such is his attachment to that church, that he would make its grave by her side. Sir Robert Peel and he are coquetting; and while these two leaders of parties, are about to combine for the express and undisguised purpose of establishing the catholic religion in Ireland, are we to stand by, and permit that to take place? Are we, under any notion that it is wrong to meddle with politics? Perish the idea! Are we to suffer this dreadful system to incorporate itself amongst us, that its influence may come over our churches, congregations, and the rising youth of the nation at large, that Antichrist may be enthroned over the millions of these realms? No: in the name of liberty, and in the name of Him who is the Great Founder of our religion, and in the name, I am sure, of Protestant dissenters at large, I can say that that never shall be permitted to take place. Though Lord John Russell, and Sir Robert Peel, and all the lords of this realm should meet together, and attempt to establish Romanism in Ireland or in England, we will lift our voices, loud and strong; and there are no extremes, short of physical force, to which we will not go, to prevent so dreadful a calamity. Whenever that event shall be attempted, we will surround, one and all of us, taking our children in our arms, the throne of our illustrious Sovereign; we will pour forth our petitions into her ears, and will, with all our loyalty, suitably prostrate ourselves before her; we will beseech her to interpose, till, by the prayers of a great, mighty, and eloquent people, she shall lift her sceptre,

and, touching all establishments, be they Protestant or Roman in her dominions, shall say, with respect to Christianity, as identified with the state, "Loose it, and let it go." I have, however, no fear for the results personally. Though I would devote myself to the utmost to prevent the bill being carried, I shall not shed a tear when it is carried. I do not think that ultimately it will retard religion. I believe, that if they carry that measure, they will repent of it; that it will soon so shake the pillars of the old establishment, that it will come tumbling about their ears, and a voluntary church will arise, like a beautiful angel, singing anthems to heaven amidst the ruins. Are there gentlemen here, older than I am, or younger, connected with any dissenting denomination, whose hands are soiled by the *regium donum*? Is there any gentleman who dispenses that money; or any one who receives it? I beseech him, at this crisis, to rise and cleanse himself from this abomination.

Mr GOULD: I am anxious to take this opportunity of stating the opinions that are entertained by myself and the majority of the Baptist ministers in Ireland, that it may set you right in your estimate of the men employed there, and that you may know that it is not from unwillingness to grant to the Catholics their rights that we stand out and protest against this grant to Maynooth. The rights I maintain on my own behalf I am ready to maintain on their behalf; but the measure which her Majesty's government have recently proposed to the House of Commons is one that involves education, undoubtedly an excellent thing considering the influence the Catholic priests possess over seven millions of people. For this reason I do not sympathize with the cry you have heard—namely that, if you educate the priests better, you will be evoking power against Protestantism. If we are to have a stand-up fight, let us have men whom it is worth while to conquer. But if it is right that they should be educated on other grounds, we maintain that it is decidedly wrong that the government should educate them. We apply that principle, however, perhaps further than many of you would go. We say the dissenters have admitted the small end of the wedge by admitting parliamentary grants for education; and the grant to Maynooth is but a fair expansion of the principle, the driving in of the wedge further. But the endowment of an institution for educating priests is but the introduction of state-patronage and support in Ireland, where it is very well understood that it is such, and the Catholics well know that, if it is accepted, their priests will be ready to receive from the state whatever it will

give them. It is necessary, that the dissenters should take this matter at the right time, at the commencement. Some of us in Ireland, who are Baptists, have not merely protested against the grant to Maynooth, but against the *regium donum* which is distributed by the Presbyterians. It is true we have been looked upon coldly by some of them, but we have, nevertheless, protested against it; and accordingly the petitions from our leading congregations against the Maynooth grant have been based upon the principle, that it is wrong in government to support any religious sect whatever. You will never get Romanists to cry out for the overthrow of the established church in Ireland, and to raise their voice against that monstrous tyranny, which has been exercised over them by the church, till you send through the towns and villages men who are known for their dissenting principles—men who are not ashamed to stand forth and vindicate what they believe to be truth. And if you send them forth let them be accompanied by your prayers. Let us send the best men that England can produce, and they will have men fit to cope with them. The sons and daughters of Erin have stood by British soldiers in the hottest of the battle; but we now call upon you to go forth in a nobler warfare—a warfare which Christ presides over, the issue of which we cannot doubt, and whose success we anticipate, will introduce the happiness not only of Ireland, but of a large portion of the world.

Mr. KNIBB rose to support the resolution. I can assure you that I enter on the discussion involved in the resolution with the deepest feelings of delight, on behalf of that much degraded, oft-times-tried-to-be-destroyed people, whose interests we are this evening called to advocate. I have listened with intense delight to the glowing eloquence of him who moved the resolution, and when such men are found to advocate what is right, and such a response is given to them from British hearts, we need not fear the results. It would ill become me to take up your time in a long discussion of those principles which appear riveted in your inmost souls. The resolution refers to subjects not quite congenial to the tenor of the observations made: but we can easily pardon the speakers for digression when such great objects are to be secured, and such great principles discussed. It was my happiness, some years ago, to traverse through the length and breadth of Ireland, and I never shall forget the cordial sympathy and kind co-operation manifested there on behalf of the down-trodden slaves: nor shall I ever forget the feeling that then thrilled through my mind, when I saw that some of the Protestants in Ireland looked



upon the Catholics just as planters looked upon their slaves. They appeared to have the same feelings of animosity towards them; and, I regret to say, that one or more of the agents of this Society then participated in the same feeling. It is therefore with much pleasure that I reiterate the words already expressed—viz., that in the selection of agents, not merely in Jamaica but in Ireland, you will look for an agent who will love men as men; who will love an individual because he is bone of his bone and flesh of his flesh; who can and who will go forth irrespective of creed and colour, and from the deep sympathy of his heart treat him as a fellow man. I do sincerely rejoice that in this resolution there is a recognition of the fact, that there is a degree of anxiety and zeal manifesting itself in the churches of Ireland. Fervently would I pray that the influences of the Holy Spirit may descend as Ireland is passing through the crisis to which reference has been made. Having discussed those principles connected with her welfare, let us retire and beseech the agency of that blessed Spirit who has, in former times, and can still, perform mighty wonders in making the wrath of man to praise him, while the remainder thereof he restrains. I love my Irish fellow-subjects intensely, and I ardently desire that they may be liberated from every bondage, temporal and spiritual. If I could, I would break their every bond,

civil and ecclesiastical. I would make them, if I could, as happy as we have made those in the islands from whence I came. The day will arrive when they shall be all that we desire them to be; when God shall smile upon them in all the benevolence of his love. Go on to bless them; be not deterred by any obstacles; a little struggle now and then is very good for us; and however we may for a time be retarded in our objects, depend upon it, the day is coming when

"The might with the right, and the truth shall be;  
And come what there may,  
To stand in their way,  
That day the world shall see."

Dr. Cox, having presented the Society with a donation of £2 2s., moved the following resolution—

"That this meeting perceives, with great pleasure, the improvement in the income of the Society, and rejoices in the prospect of its heavy debt being shortly considerably reduced; and, while tendering thanks to Robert Stock, Esq., as Treasurer, for his past services, begs him to continue them, and also nominates Mr. Trestrail, as Secretary, and the following gentlemen as the Committee for the year ensuing, with power to fill up vacancies."

[Names read.]

C. ROBINSON, Esq., seconded the resolution, which was then put and carried.

The Doxology was then sung, and the meeting separated.

Thanks are due to kind friends in Glasgow and Edinburgh, who have contributed the sum of £25 towards the erection of Conlig School House. At first we thought of attempting only to build accommodation for a Male School at a cost of about £40, but as a Female School is also much wanted in the place, we have since enlarged our design to that of a Male and Female School House, which will cost upwards of £60. We trust other Christian friends will enable us to complete this undertaking, which promises greatly to advantage the cause of Christ in this locality.

D. MULHERN.

*Newtownards, May 10, 1845.*

Subscriptions and Donations thankfully received by the Treasurer, ROBERT STOCK, Esq. 1. Maddox Street, by the Rev. J. ANGUS, and by the Secretary, Mr. FRED. TRESTRAIL, at the Mission House, Moorgate Street; London; and by the pastors of the churches throughout the Kingdom.

# QUARTERLY REGISTER

OF THE

## BAPTIST HOME MISSIONARY SOCIETY.

### ANNUAL MEETING.

THE forty-eighth anniversary of this institution was held at Finsbury Chapel, April 28th, and was more numerous attended than on any preceding occasion. Dr. T. PRICE occupied the chair.

The proceedings having been opened by singing, the Rev. D. Tyso implored the Divine blessing.

The CHAIRMAN then rose, and said: In taking the situation assigned me this evening, I shall scrupulously bear in mind that several gentlemen now on the platform are to come after me, whose special business it will be to expound and enforce those sentiments which are appropriate to such a meeting; and I shall therefore occupy only some three or four minutes in proffering such introductory observations as may appear suitable to the occasion. A meeting of this kind cannot well fail to be gratifying to a Christian mind, more especially in circumstances like those which distinguish the present day. Amidst the excitement and the turmoil which are perpetually agitating the public mind of the country; amidst the wear and tear, both of body and of mind, to which all taking part in public matters are now subject,—it is evidently gratifying to meet on an occasion like this, in which the simplicity of the object proposed places it beyond the possibility of objection to any pious and enlightened mind, in which we have to do, not with the conflicts of parties, not with the erroneous and false movements of legislation, but simply and exclusively with the diffusion of those great truths which constitute the basis of our hope, and the source of that peace and consolation on which the devout mind is accustomed to rely. A sense of duty may on other occasions prompt to the sacrifice of the peace and the quietude of domestic life, in order to carry out that work which is deemed needful to the vindication of Christian truth, or to the emancipation of the Christian church. But when we meet on an occasion of this sort, all the best feelings of the devout mind are gratified, inasmuch as the object contemplated—obviously contemplated—is one so simple, and so little open to objection, as to be capable of comprehending within its range and limit all classes of devout minds. To evangelize the uninstructed, to enlighten those who are in ignorance, to reclaim such as are vicious, to bring those parts of our own country which are yet uninfluenced by the truth of Christianity, viewed in its simple and scriptural form, under the influence of that truth, is an occupation every way gratifying to the Christian, and for the promotion of which combination is clearly enforced by the most obvious

precepts of the divine word. If it be incumbent upon us to provide for those of our own household in reference to secular interests, how obvious appears to be the duty devolving upon the Christian church—the Christian church located in this country—to provide for the instruction and the reformation of those of our countrymen who are not as yet under the influence of religious truth. Now I apprehend there is much danger in an attention to foreign, and, therefore, more magnificent objects, of overlooking the less—I will not say ostentatious, for that is a term which may be misunderstood—but the less obtrusive claims,—those which have less romance about them, those which present points of interest less adapted to call forth the enthusiasm of calmer minds: there is much danger of these being overlooked. And hence, I apprehend, in many cases it is found that persons who in various ways employ themselves in the furtherance of foreign missions, are to a great extent partially negligent of those which pertain to home. Not that we would in the slightest degree diminish the amount of service rendered in the former department; but rather we would say, “These ought ye to do, and not to leave the other undone.” And I apprehend that the consistency and uprightness of religious principle will be especially shown in so proportioning the various services that are rendered to the claims preferred from various departments, as that in all things we may meet the requirements of duty, and thus discharge the obligations of the Christian mind. The church of Christ stands in a position just now especially adapted to attract towards it the attention, if not the sympathy, of the public mind. And it becomes us, in the furtherance of all measures which have in view its interests, to guard against those delusions to which the public mind is subjected. I cannot, as an individual, but believe that we have in our home population been very seriously cramped. Those operations have been very greatly diminished by an impression not distinctly avowed, not put down in so many words legibly before us, but still an undefined, impalpable, yet powerful impression. The religious wants of our country are said to be to a considerable extent provided for, and this provision is supposed to be rendered by an institute which, when examined, is found to have legibly impressed upon it the attributes of a system far from scriptural; a system which, whilst it bears the outward form of Christianity, must be so supported that its inner, living, vital spirit is to a great extent destroyed. It becomes us, therefore, recurring to the simple elements of religious truth and Christian duty, to regard

our fellow-countrymen in the relation which they bear simply to the Moral Governor of the universe, and to bring into immediate and practical contact with their minds that truth which the Moral Governor of the universe has developed for their recovery, and the simpler the view that we can give of the position occupied by man in his lapsed and perishing condition, and of the means by which God in his infinite mercy is contemplating man's recovery from sin and death, the more likely shall we be to hasten on that period when the earth shall be filled with the knowledge of the Lord as the waters cover the great deep. I am glad to find the labours of our Society have increased during the past year; that their agents, their schools, their churches, and the number of attendants, have all been on the advance, evidencing a steady and healthful progress, and indicating, not simply the presence of the instrumental agency, but also, and especially, of that living Spirit by which the interposition of instrumental agency is rendered effectual. I find from the Report (a draft of which has been put into my hands), that some of your agents have been subjected to interruptions similar to those experienced in former days; and this, be assured, will continue unto the end; for whilst the elements of light and darkness are in contact with each other, it cannot be but that the latter will resort to measures in furtherance of their end that are accordant with their own character, and likely to obstruct the progress of the former. But in a simple, steadfast adherence to the truth, bearing with opposition to the utmost extent that Christian integrity permits, yet never suffering it to lead to the abandonment or concealment of the truth, we shall effectually, under God's blessing, compass our end, and thus secure the great purpose for which you are now convened. Before I sit down I would offer a suggestion with grave respect to the gentlemen about me, many of whom are about to address us, and to all of whom we shall, I am sure, listen with marked attention and interest, namely, that they bear in mind the limits of attentive endurance, at least on the part of an audience. I have found in former days, and have perpetually found it in the course of public meetings, that the movers and seconders of the early resolutions speak as though the whole matter involved in the subject of the meeting was to be disposed of by them; and the consequence is, that the early speeches are so protracted, that, though admirable they may be, the attention of the audience is inevitably worn out before the close of the meeting, which is prolonged to an unseasonable hour, and some of the purposes, the moral impression at least that we would carry away with us, is greatly diminished. A word to the wise is enough. I will therefore say no more, but call on our respected Secretary to read the report.

That document having been read, and the treasurer having presented his accounts, the Rev. W. JONES (of Frome) rose to move:—

"That this meeting has heard with much satisfaction, that several stations to which the Society formerly granted assistance, have become self-supporting; that others, where the gospel has been but recently introduced, are beginning to assume a permanent character; and that the general opera-

tions of the Society have been extended, particularly in the sabbath-school department, in which there had appeared reason to apprehend diminution; that it desires to express its unfeigned and fervent gratitude to God for the success which has attended, for the most part, the labours of the agents; and that the report on which these sentiments are founded, be printed and circulated under the direction of the committee."

The resolution entrusted to me to move, is one with respect to which there cannot be the least possible doubt as to its adoption by the present meeting. It merely asserts those facts of which the report that has been read offers proof. It states that some stations which have been sustained by this Society are now able to support themselves. It asserts that a very considerable increase has taken place in the educational department of the Society's labours; it asserts that, generally, success has been granted to the efforts of the Society's agents; it expresses fervent gratitude to God as the sole author of all true and real success, and it recommends the adoption of the report which has been read, and its circulation before the public. The order of success which has thus been announced in our hearing, is precisely that which is most to be desired. The itinerants of this Society have gone into various stations and districts where there was before no Christian church, where the name of Christ, if not unknown, was unrevared. They have commenced there, their unostentatious labours; they have preached in a cottage or the street, and, while some have derided, some have kindly heard them, and the result has been, by the divine blessing upon their labours, that numbers have been awakened to a sense of their condition, and brought, we trust, to the knowledge of the truth. Now, wherever this has taken place, whether at the extremes of our heathen missionary stations, or whether in our own land, whether the soul converted has tenanted the form of the negro or that of the civilized European, the results and consequences eternally are the same; and they are such as to demand our fervent gratitude unto the God of all grace and the giver of all spiritual blessing. This has taken place in your Society, not simply in one instance, but in numberless stations through the land. I myself can bear the testimony of an eye-witness to the successes that have attended the exertions of the agents connected with this particular institution. And, although such testimony is not required to strengthen your confidence, yet by way of enabling you to conceive the character and the results that are thus achieved, I shall particularize a station referred to in the report. Some twenty years ago there was in that district a circuit, say of ten miles, no house of God; and in the place appointed for the endowed sect of this land the gospel was not then preached. One of your missionaries who still lives, still labours, came to that district. There was in one of the towns one dissenting place where the truth was preached, but beyond that, to the distance I have stated, the gospel was unproclaimed. This excellent man went and laboured; he visited with holy assiduity and patience the villages around him. The influences of the Spirit of God attended eminently his ministration. Now, as the result of his exertions, he is enabled to retire from that



scene, to go to another entirely new, and to leave a very considerable church, which is able to sustain not only its own pastor, but several other individuals who go forth to the ministry; no less than seven places of worship have been raised; a very large number of souls have been gathered, we trust, truly to the Saviour. There is another station. And this cannot be unimportant to be related in an assembly of this sort.

There is a station in a town neighbouring to the one where I reside, and one of the oldest towns in English history. I refer to Gillingham, where a brother, whose feelings of diffidence and modesty would be hurt by the mention of his name, came within the last two years to labour. He laboured for full twelve months, and became more and more diffident of his position, and fearful as to the result; but, at last, when he was preparing to leave the station, he was requested to come and visit a young person supposed to be on her death-bed. He went to her, and found she had been a hearer of his own, and that, on the very first occasion when he had preached the word the first time that he came to Gillingham, the word of God had been blest to her. He found that she was truly brought into acquaintance with the Lord Christ, and her importunity, imagining as she did then that she was about to depart to the eternal world, became the instrument in God's hands of persuading him to remain. He did so, and the consequence of God's blessing on his labours has been that, during the last year, seventeen persons, some of the most profligate and hopeless in the neighbourhood, have been gathered to the knowledge of the truth. If these results have taken place in various districts, are they not such as to call for thanksgiving and perseverance? And when we consider that some of the stations have become able to support themselves, this enables us to read in the present the promise and blessing of the future. I imagine that none of the reasons that at any one time were justly alleged in support of this institution, have become in the interval either inapplicable or destitute of significance. When we consider the state of our country and the crisis that evidently appears to be coming on, this and kindred societies should place themselves in the very front of the battle, and demand not only continued but increased support. The excess of population is such that the efforts of none of our societies are able to overtake; and when we consider the delusions which are now attempted to be imposed on society—when we remember the infidelity blended with sensualism which is attempted to be imposed upon the poor—when we remember that a number of the clergymen of the nation are proposing to meet this pestilence, not by the pure influence of the application of mercy through the blood of Christ to the conscience, which can alone expel and dissipate the evils, but by the manipulation of water and consecrated ordinances, and errors, which the confessions of statesmen have no tendency to rebut, but to strengthen—when we recollect that the condition into which this land is coming is one in which the struggles of past times may again have to be fought and sustained—and when we recollect that this particular Society is that which, going forth from all our churches, is to be arrayed as a

selected host to meet the evils, shall we not this evening consecrate ourselves more entirely to its interests? The parallel has commenced between the times of Charles the Second and our own. If, having begun, it proceeds; if it is to be completed; if those errors which are now taught, and are not discountenanced by the bench of bishops; if they are to become rife and dominant; if the heresy of the times is to become more powerful than ever; if the heir to the throne should be lured by the tendency of the instructions of the clergy about the court; and if, under the forms of the constitution, the rights of Englishmen, and especially the religious rights, shall one by one be rescinded, and the free tongue and the free language and range of our home missionaries be abridged, and the voice of evangelical truth be only doomed to be heard under the solemn shade of midnight, and in the sequestered valley; there will, in that case, be much reason for self-examination, for faith, for patience, and dependence on the promises of God; but there will be no reason for dismay, there will be only reason for abiding the gracious outpouring of the Spirit to sustain his people under the strife, until there shall have been wrought a deliverance more decisive in its character than that which took place in the times of the second James. I am persuaded, that unless efforts are made by this and kindred societies, the picture which I have sketched will have to be proceeded with, and to be completed.

Rev. W. B. Bowles, of Blandford Street, in seconding the resolution, said: The objects contemplated by this meeting do not require the wisdom of words nor the charms of eloquence to commend them to your serious attention, or to give them an embodiment in the warm and lively sympathies of the heart's holy affections; but the sober consideration of the wide-spreading desolation of human misery, and the unfathomable, deep, and unsearchable riches of infinite and reigning mercy. The attention of this meeting is not to be directed to the darkness and desolation of the heathen world: we are not even to carry you in imagination across the ocean to the distant isles of the sea, nor yet to that vast continents of the earth, the inhabitants of which are people of no knowledge, who pray to a god that cannot save; our business this evening is not to awaken your sympathies, to enlist your energies, to implore your redoubled and persevering activities on behalf of a people of a strange language; where the demon of superstition and cruelty has his throne, his temple, and his priests, and among whom sits the angel of darkness, spreading out his wings of death, brooding over his slain, revelling in the blood of immortal souls, exclaiming with fiendish ecstasy, "There they lie, heaps upon heaps, heaps upon heaps." We are this evening not to be employed upon foreign affairs, but we are to engage ourselves with home matters; the claims, the condition, the destitution of home. Where is the heart in this assembly that does not feel the power, the spell, the charm there is in that word "home, home, sweet home?" It is the centre and circumference of all that is tender in association, felicitating in enjoyment, and valuable in remembrance. We were unworthy the name of Briton, if we could forget

the home, the land of our fathers; the home of liberty, the metropolis of the word of life, where the God of heaven has been so lavish in the distribution of the blessings of his providence. And how shall we make out the righteousness of our claim to the Christian name, if we are unmindful of our responsibilities to him who has redeemed us from death by his blood; if we are forgetful of the claims of those who more immediately surround us, and present themselves more or less frequently before our eyes and the sympathies of our hearts? There is something in the present state of things around us—I speak not as a politician, nor yet as a political economist—but I speak as one sincerely interested in the moral and spiritual welfare of my fellow-countrymen: I say there is something in the present state of things enough to call up the blush of shame upon our countenances, to fetch the tears from our eyes, and I am ready to say, “We are verily guilty concerning our brother.” I cannot but consider the Baptist Home Missionary Society something like an unhappy reflection on the liberality and intelligence of the nineteenth century. Remember how many years this country has had the gospel; what mighty spirits have traversed its soil; what bright lights have burned and shone in its centuries; how many opportunities have been afforded to the churches to carry out the great commission of the Saviour, to preach repentance and remission of sins in his name, beginning at Jerusalem—beginning at home—for there charity ought certainly to commence. We are called upon by this resolution to be thankful to God for success; his gospel has been crowned with his blessing; it has prevailed—it still prevails—not by foreign influence, not by legislative enactments, but by its own native power and energy. As the truth of God, it seeks only the patronage and the power of the God of truth. It wants not the shadow of the throne to invest it with power, nor yet the edge of the sword to cut a passage for it, nor parliamentary grants to sustain it in its existence and in its triumphs. The Jews required a sign, and the Greeks sought after wisdom, but the first missionaries of the cross confined themselves to the simple testimony of the truth as it is in Jesus Christ. And what was the consequence? The word of God grew and mightily prevailed. Such was the case eighteen hundred years since, and how stands the account now? We pretend not to apostolic succession, and consequently it will not be fair or just to demand of us proofs of apostolic success. It is true, we see not as yet all things put under the feet of our reigning Lord; there are yet some clouds spread upon the dark mountains; the God of this world is loudly boasting of the possession of some strongholds. But, then, we ask, has truth resigned the field; has the gospel returned to the place whence it came? Has it left the world of mind and intelligence the entire prey of pride, prejudice, and passion? We fearlessly answer, No. The gospel has spoken loud enough to be heard; it has been gathering home its supplies; it is still adding to the number of the ransomed; and it will smite the conscience so as to be felt until the demands of the Saviour are satisfied, and heaven is filled with the ransomed of Jehovah.

But whilst we are called upon to be grateful for past success, I hope we have no suspicion whatever as to the ultimate and universal triumphs of the cause of Christ, for failure in such a cause is impossible. But let us not forget that we are on the field of conflict. We are living in times in which jealousies, divisions, supineness, cannot be allowed in the camp of the righteous. Are there no indications that the day is far spent and that the night is at hand? Are there no foretokenings of a coming storm, the result of which will be a deadly struggle with antagonist spirits and systems of the age? An eloquent oracle of the present day, almost three years since, sent to the Sunday-school Teachers’ Magazine a statement like this: “Fifty years ago Popery seemed to have received its death-blow. We thought it lay bleeding to death. The wound, however, is healed. It has risen on its feet with giant strength. It is going forth to seize upon our country and upon our world. Its exertions are prodigious. At home, in the colonies, and in the beautiful islands of the seas, its cathedrals, its priests, its converts are multiplying around us; and its soul-destroying heresies, its solemn mummeries, are preached and practised by a band of intimated men who are pampered with the luxury and enriched with the gold of what is called the Protestant church of this country. Who that sees what is passing around us, but must feel a thrilling interest on behalf of the much-neglected population of our country? From the tombs of illustrious men who were once valiant for the truth upon the earth; from the shadows that are gathering around us, from the temple, the altar and the throne of God, I hear a voice, distinct, impressive, solemn, ‘Hold fast that which thou hast, that no man take thy crown.’” We have been told that the agents of this Society have met with opposition. Whilst, perhaps, in one view of the case, we have to regret it, in another, I think, we ought to rejoice in it. If no good were doing, the devil would be quiet enough; and perhaps all this stir and bustle is only just to bring us into our right position. We have been scattered, and peeled, and spoiled by divisions and jealousies and indifference, and it may be that the storm will drive us together; that we shall feel that the enemy is assuming too bold a front to allow us any longer to remain divided. The opposition which some of our agents have met with has arisen from men, principally, who seem as though they had taken out letters patent to preach, and to teach to the sons of men, who deny the rights of unauthorized individuals to expound to the people the word of the living God. In some places they have descended to the most dreadful and degrading practices, of what, for the want of a better word, I will call religious hocussing; I mean the drugging system—coaxing, cursing, bribing, threatening—anything to accomplish their purpose; and these, forsooth, are the successors of the apostles! Oh! if Peter and Paul could blush, I am sure they would be ashamed of such successors as these. But your honoured missionaries claim our sympathies. They have a right to our prayers. I look upon them as a kind of noble pioneers in the work and way of the Lord.



They are a sort of advanced guard in the army of the faithful; they attack the citadels of the enemy; they bring our spiritual battering-rams to bear upon the fastnesses and strongholds of sin and Satan; and having made a breach in the wall, they enter and take possession, until those in the rear come up and relieve them. After all, it is the gospel that must do the work. It is the gospel alone that can reach the heart and purify the spirit. Who has not heard that education and intellect are the idol of the day? I for one would most cheerfully render them the just meed of praise; but I am more than ever satisfied that the truth as it is in Jesus, affectionately, fearlessly, scripturally and fully expounded and enforced, can alone meet the necessity of our times. That alone can purify society and stem the torrent of error which runs down our streets. Eloquence! oh, Sir, eloquence in the pulpit, without the gospel, will not do. I would that all the powers of eloquence, and all its beauties, were employed in extolling the wonders of that cross upon which the Saviour loved and died. We must exhibit the holiness of God's law, and the fearfulness of its curse; we must roll it like thunder over the sinner's conscience, and flash it like lightning on the mental eye; but at the self-same time we must exhibit the cross, for that is death to every vice. It is the cross that is the music of mercy on the sinner's ear; it is the cross alone which can melt the sinner's heart. Oh, then, tell Him of him to whom belong of right the throne and equipage of God's almightiness—of Him who left his throne of glory, and wrapped himself in the coarse, rough garment of our nature, in order that he might work out and bring in an everlasting righteousness, which is to all and upon all them that believe. The gospel was given, as that mighty moral lever that is to overthrow the throne of iniquity. But it is not only a treasure, it is a sacred trust; and may Christians be found, in the discharge of it, faithful, even unto death.

The Rev. W. KNIBB then rose to support the resolution. If I had the power (he said) I would give you as hearty a greeting as you have given me. I have been delighted to find, since my return to England, that dissent is wide awake. When I last left Jamaica, we were all turmoil: you were all peace. Now, wherever I go, I find that there is a growing—an intense desire that you may be free, and I think that there cannot be a more proper occasion on which to vindicate great principles than the meeting of the Home Missionary Society. I do rejoice that I have this opportunity of assuring you of the deep sympathy I feel with those honoured and beloved men who break up the ground in my father-land. Though I love Jamaica very much, I love England still, and I do most sincerely trust that the operations of this Society will command your sympathies, your energies, and your prayers, that thus, by the diffusion of truth, that great monster of impiety, Popery, may be levelled to rise no more. I have heard, since my arrival, a great deal about Popery, and I sincerely wish that our friends would leave it alone and attack establishments altogether. It does not matter to me whatever form they assume; the great prin-

ciple that should be brought to bear, if I am not mistaken is, that civil governors must let religion alone. All petitions sent to the House of Commons, founded on any other principle, will recoil against you. They say that we have no right to speak, but they will find it very hard work to stop our tongues. Since what I have seen in the islands of the west, with respect to that monstrosity, called Puseyism, I really do not know which I would rather choose, the grosser fallacies of Popery, or the insidious influence of that which is so much like it. I think there is another voice that is now addressing us, "Woe be to him that is at peace in Zion!" If our religion is worth any thing it is worth every thing; and while we protect those humble agents that go to different parts to proclaim the unsearchable riches of Christ, let it be known in the high places of the earth, that you are determined to have your rights, not one inch less, not one inch more; that your religion is based on the principle, "Do unto others as ye would they should do unto you," and that you will never rest until that mighty principle works all its effects in the nation you love. I do not intend to occupy your time: I have only one word to say. I am happy that you have got something to do. I hear nothing now about political dissenters. I see no pulling of tails of coats when a man speaks out. You feel, and you ought to feel, and we will all feel with you. We have no fears for the result. Let tyranny come in all its power, truth will come and level it with the dust. The truth by which we have conquered shall never become a prey to the destroyer.

The Rev. GEORGE DAWSON, of Birmingham, rose to move—

"That this meeting, taking into consideration the affecting amount of ignorance which still obtains in many of the rural districts, and in several of our large towns, the efforts which are made by the advocates of various forms of error to spread their soul-destroying doctrines, and the unspeakable importance of the spread of evangelical truth in our own country, both for its own sake, and on account of its influence on our colonies, and throughout the world, is constrained to affirm that home missionary operations deserve from our churches a much larger amount of support than they have hitherto received, and earnestly recommends that the committee should be furnished with the means of greatly increasing the operations of the Society."

The resolution says we will take it into consideration. I hope you will take into consideration the great ignorance there is in the country. I am exceedingly glad that you will: it is quite time. I am generally accused of overdrawing the shadows of pictures, and I am inclined to give them all their blackness, because we are naturally too much inclined to look upon the light side of things, and I should say this country of ours is in a very bad state indeed; not that I am one of those foolish alarmists that think we are going down hill, nor that any exploded dogmatism is to overthrow us again. I read the holy book of prophecy, and find it is no such thing; but our people are negligent, and they are in a most depraved and abominable state. The ignorance of the rural districts is beyond expression. You may read it in the reports to Parliament, where you hear of numbers that never heard the name of Christ. It



also exists not only in several, but all of our large towns. We have lost hold of the mass of the people. We say it thoughtfully. Go into the mass, and see who fill our chapels—the respectable as they are called, the genteel, but not the common people—the working people have deserted us—they visit the pot-house or the park, any where but the chapel. Therefore I turn to these Home Missions, and see in them the proper cure for this state of things. Christ preached to the common people; he planted his religion in the deep soil of the hearts of the common people, and when religion ceases to make this appeal to the people its strength begins to die. Martin Luther, that grand soul, came to set the disordered church right. And how did he do it? Not by appealing to the upper classes alone, but by street preaching and ballad-singing, and also by giving the people the Bible in their broad German tongue. In this country, when religion got cold and genteel again, its gloves were on,—it was no longer the religion of the people. Whitefield and Wesley, noble souls, then came forth to revive it. How? By going into the fields, to the fairs and market-places, to very disreputable places indeed, and to very vulgar people indeed. And they revived religion: I say religion wants another revival in this country; and, I believe, religion must take a considerably different character from that which it now bears. We must begin with the people—I make it my duty to visit the working men of Birmingham, and they tell me that our preaching is technical, and that our talk is of chapel rents and pew rents. They begin with the church of England, and they show me their well-fed pastors and their well-filled pews; but there is no place for the poor man, or, if there is, he must have the ruddle mark of poverty; indeed we can never clothe our charity children in this country, but we have a ruddle mark on them as the farmer on his sheep. They say, well, the Dissenters are nearly as bad—their religion consists of a set of technicalities which they cannot understand—nor can they understand the pride of some of the members of the church. In the early ages of Christianity, the preachers had to go to the people. In the middle ages, the people came to the preachers. In this, the third manifestation, the preachers must go again to the people. Religion has been made a parallel line with the law of languages, instead of being the source and spring of every thing that man does. We must make out, that you cannot do what you cannot do religiously; that you have no business to touch what you cannot touch religiously; and from my soul do I loathe that most hateful cant of all cants that are canted in this most canting world, which says, that a Christian man may not meddle with politics. He may meddle with it if he does it in righteousness. The prophet tells me, that the day will come when upon the horses' bells shall be written, "Holiness to the Lord;" and the apostle says, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." He means that every thing is to be done in obedience to God. Surely, when I help to make the law of the land I ought to be religious. I should carry my religion to the polling-booth, to the newspaper, to the literature, to every

thing. Mark what was written upon certain banners that were flourished in a procession in this city of yours a few years back. I quote them not to approve of them; do not let me be mistaken here. It was written on them, "More bread and fewer Bibles: more pigs and fewer parsons." What does it teach you? That you are too exclusive; that you care more for the souls of men than for their bodies, not imitating Jesus Christ, who, when the multitude had gone to hear him without their dinner, worked a miracle to supply them with bread for the body. I speak these things because they form the objections of working-men to religion. They say, You have given us the Bible, give us bread; you have given us righteousness in the chapel, give us righteousness in the shop; you have given us prayers at chapel, give us your prayers that we may not be overworked and ground down by oppression. Men of this spirit will not come to your chapels, and you must go to them. But they will not hear you unless you go with the heart of Christ; with the loving eye and the open generous hand that he showed. I am not here to quarrel with the Foreign Missionary Society; but I wonder how it can command its 10,000*l.* where we get only 1,000*l.* What a curious spectacle the Chinese must have had, when we took our religion with one hand, and our war with the other. The soldier was a Christian; the missionary was a Christian: the Bible came from a Christian country, and the sword and the cannon came from the same. We blew a flourish of soldier's trumpets, to proclaim the coming of the Prince of Peace: a loud salvo of cannon awoke the Chinese to hear the sound heard of old, "Glory to God in the highest, on earth peace, and good-will towards men!" You went to Christianize the East Indies; how did you go? By military governors, by arms, by fights with a people that had never meddled with us—a harmless people, that wanted nothing from us. We butchered them, we slew them; and having baptized the Bible in the blood of these unoffending men, we strive to convert them to the religion of God. You are making a fuss about the Maynooth grant; it is a bad thing but when you put the objection on the right ground, we will join you. So long as it is the vulgar "No Popery" cry, we will have nothing to do with it. The clergy are awake; the old tin horn of bigotry is getting well blown. But did you ever speak out very loud about our supporting Romanism in Canada, and Hindooism in the East? We have sent forth from this country streams pure and streams polluted; the pure stream was a little, little rill—the impure stream one vast mass of corruption. Why? Because our political leaders are not religious; because, owing to the mistake of many well-meaning people, the laws of Jesus Christ have not found their way into the law-books of the nation. Who sent the armies that desolated the East? This country,—not the people, however, but the government. It is not a government that makes a righteous people, but a righteous people that necessitates and makes a righteous government. Every day that I live do I get more tired and sick of appealing to things above me for reform. I have learned out of prophecy that when the

world is to be converted, it is not by looking upwards, but downwards; it is not by going to the government, but by preaching to the people. You must get the people of the country holy and righteous before you can have the government a true reflex of them. I will close with one appeal. Do not get into the substitutionary system. You cannot get me to do your duty. If I work twelve hours, I am only doing my own duty. Thus, guinea subscriptions only do harm, you are buying a substitute as they do in the militia. You may get a substitute there, but in God's great army—those who fight the noble battle of freedom and truth, there is no buying a man to do the work for you. You must each do something or it will not be done. If you will visit the homes of the poor, better days will come upon you. If the thousands of professed Christians that are able to do it would pay a visit per week to the homes of misery and poverty, a wonderful change would come over the land. If the thousand who are present would resolve to do it, there would be 52,000 visits paid in the year to the neglected, degraded, and oppressed. Would not this change the face of things? Your visits should not be exclusively religious; that is, give them nothing but a sermon, nothing but prayer. Give them lessons of faith and show it in actions. Give them the bread they need; for Christ says, "Feed the hungry;" give them clothing if they lack it, for Christ says, "Clothe the naked;" give them freedom if they want it, for the Old Testament speaks nobly of those who stand up for the oppressed, who lift up a truthful testimony against unrighteousness and injustice, whether in high places or among the people. These are my reasons for supporting this Society. We must imitate it more. We must do as Luther and Wesley and Whitefield did. You must go as men, and not as gentlemen. We have seen visits paid to the homes of the poor, and the chair was too dirty for a genteel person to sit down; or the man's hand was too hard or too black for a gentleman to grasp it. If that is the spirit in which you go to the houses of the poor, I say keep away—or you will make them stand up in the attitude of defiance. Men can be led where they cannot be driven. There is a certain obstinacy in most of us; lead us you may, but you cannot drive us an inch. I honour him who knows how to be a gentleman among gentlemen, a man among men, a child among children; and can retain his manliness to the last. Break the poor man's loaf with him; take his pinch of salt with him; shake his hand warmly; inquire into his welfare; make out his work; doff that white hand for a moment; lay aside that perfume for a moment, if thou mayst but win his heart. His heart is won by the man who will sit down with him on his three-legged stool; who will share his dinner with no fuss of condescension; but as man with man, brother with brother, and sinner with sinner. This do, and thy God shall give thee thy reward.

The Rev. C. STOVEL: I rise to second the resolution; to commend to your warmest affection and support the Society whose interest we plead, and further to request that the just sentiments which have been delivered to you by previous speakers may be carefully retained

and practically observed. I should be sorry to diminish in any way the effect of them upon your minds and hearts, and I would not add to them were it not that the resolution I have to second immediately connects itself with one or two practical observations at the present time. Let us always remember that accuracy of judgment is necessary to consistency in action, and the retaining of any success that we may have acquired. We should let nothing at any time divert us from the ground defined by certain truth. In this, I think, we are in danger, partly because, during the last fifty years, we have been enabled steadily to advance in increased energy, and, also, in the multiplication of varied religious societies. Oft as we think of these, and oft as we are engaged in the glowing action to which they call us, we are accustomed to boast of our name, and feel exalted that we are brethren; and yet the resolution reminds us, and it is right that we should ever remember, that we are still the subjects of gross ignorance, of flagrant crimes, of awful moral maladies; we may with propriety send our missionaries to the east and to the west, to the north and to the south, for they need them; but perhaps it is well for us to consider on what data is to be determined the problem by which it shall be shown that a soul in Africa is worth more than a soul in England—and that the saving of a soul in India is more important in itself, and more honouring to God, than the salvation of a soul at home. I would not, for it would be quite improper, throw a shade or damp upon Christian zeal in any department to which it may be directed by the God of heaven; but, whilst pursuing an object clearly consistent with his will in one department, we should be careful not to neglect another, as clearly consistent with his will, in another department. There is a certain pleasantness connected with the indulgence of the imagination, when circumstances of distress awaken sympathy and draw forth benevolent feeling on behalf of those objects that are separated from us by seas and distant continents. But it behoves us to remember that there is a great duty to be performed, as has justly been said, towards the individual whose incidents of poverty, ignorance, and ruin are presented to us around our own homes. That these exist in almost every form, has been plainly shown by Reports of Parliament. These I refer to principally, to say, that, in my opinion, they are not to be taken as just data. In referring to them we must consider that a great political object has been sought in drawing them up. The facts have been overstated in many respects, scenes have been depicted that have not been realized on the spot, yet still when all the discounts are taken from the motives that drew up the Reports, the ignorance and darkness of the land is immense, and call for the most devoted exertion. Perhaps it will be found, that, after all that can be said, the lower orders of the people are not the most degraded. There is a certain coarseness about their vice; there is a more blundering habit of yielding to the grosser passions; their vices are not refined and highly wrought, any more than their characters; but neither is the darkness, nor any other habit of passion observable in the lower orders, half so disgusting and criminal in itself, as the cold-



blooded policy which would blind the eyes of a nation to destruction, and secure unjust objects by the most deliberate and persevering falsehood. One can easily pass by many of the features presented to us in such places as our lanes and streets. Ye need not go to the distant districts, rural or manufacturing; there are plenty of places in the towns of England in which vice is exhibited in a more refined and dreadful form. Take the deliberate purpose of burking an empire. It is hard to find, in our language, words which may just hit off the precise feature of the things that transpire in the present time. Conversing with a brother, the other evening, it occurred to us, that if we were to lift the pall that hides the criminality of the polished race of these times, it would appal humanity. The facts are more dreadful than words can convey. Think, if you can, what must be the effect of an exalted Establishment, propped up by human law, bearing on its fingers the dew-drops or rain-drops that professedly regenerate the heart and spirit, from the throne down to the lowest subject. You say this is a trivial, childish error; be it so, if you please. It seems, however, to do a wrong against reason and Christianity. But what think you, when you see that same exalted, mitred priest, press the chalice, the elements of the sacrament, to the lips of a blaspheming ruler, and soothe his conscience as he departs with a curse to eternity? and spread this through all the grades of society, from the throne downward to the dunghill and the dust. What can be worse than this? Is there not a sublimate in crime, when you consider that this is done in the name of Him whom we are bound to adore? It is quite right to say, that this Society deserves our support; yea, there is an awful pomp about its name, when the facts connected with the sphere of its labour are justly contemplated; and therefore it behoves us to remember not only the position which we occupy in the earth, but also the spirit that should be cherished in our labours. It is well that you send your missionaries to the east and the west; let it not be forgotten, however, that at present we occupy the place of a nation which possesses an overcrowded population, and that we are pouring out our emigrants every day. Let it be remembered that every emigrant ship, with its crowded crew and cargo, does bear to the land of their future settlement either the truths of Christianity, or the vices of a Christian nation. It is for you to determine, by your action on the British people, the character of the nation that shall rise up there from our off-shoots. Let it be remembered, that every cargo of converted men shall be missionaries in the land where you send them; and that this is not an unimportant thought may be gathered from this fact—the English population have spread, and instead of carrying the regenerating influence of heaven's mercy, and the benefits of salvation, they have carried muskets, gunpowder, rum, slavery, and ultimately absolute annihilation. Is not this enough to rouse the spirits of

men to the madness of Christian zeal, and call forth more than all the energies they possess? It is true we may take the advantages offered by the sphere of labour, and the mode of action, and descend as the Saviour did, to the lowest walks of humanity, to sympathize with the poor man; and he is not to be envied, who can sit among the smoothness of polished vice, and turn with disgust from the rough-hewn and native products of human ingenuity, that are to be found among the lower orders. That man is to be pitied for his taste, who loves polished crime better than rough-hewn virtue. Let him be passed by in pity. Whilst you take the course defined in the labours of your Society, enter among the habitations of the poor, sit down with the peasant, the workman, the bargeman, who is ever presenting you with spheres of operation. To me it hath happened oftentimes to meet the different grades of society; and I never found a man so low, but that I could feel that he was a brother by my side. There you may find the most exalted benevolence, the deepest-toned sympathy; there the greatest kindness glows. Mingle with it, associate with it, love it, and love it better too; and while you do it, lean upon the God, who is the God of the widow and the fatherless.

The resolution was then put, and carried unanimously.

The Rev. J. BIGWOOD of Exeter, rose to move—

"That the thanks of this meeting be presented to the treasurer, the other officers of the Society, and the Committee, for their services during the past year; and that J. R. BOUSFIELD, Esq., be the treasurer, that the Rev. S. J. DAVIS be the secretary, and that the following gentlemen be the committee for the year ensuing."—[Names read.]

The Report testifies to the exertions and diligence of the committee during the past year, and they deserve our thanks. We have heard much this evening respecting the state of the country, but in such critical times an institution like this may be its salvation. The work which its agents have to perform, is of no slight character, and demands no little diligence and piety. They call for a manifestation of our sympathy while engaged in it. They carry on the work of apostles, and they must be distinguished by apostolic love. They must have sympathy with the spiritual condition of the people; they must care for their eternal welfare, and bring their minds under the influence of truth. They must go forth, not relying upon the aid of Parliament, but leaning upon the arm of God. The reason why our efforts bear no proportion to those of the apostles is, that we lean too much on an arm of flesh. Your missionaries need courage. They require that spirit that enabled Peter to say "Whether it is right to obey God rather than man, judge ye;" for they will be opposed by wealth and influence.

Rev. J. ALLEN, of Alcester, briefly seconded the resolution, which was put and agreed to.

The Doxology having been sung, the Rev. S. J. DAVIS pronounced the benediction.